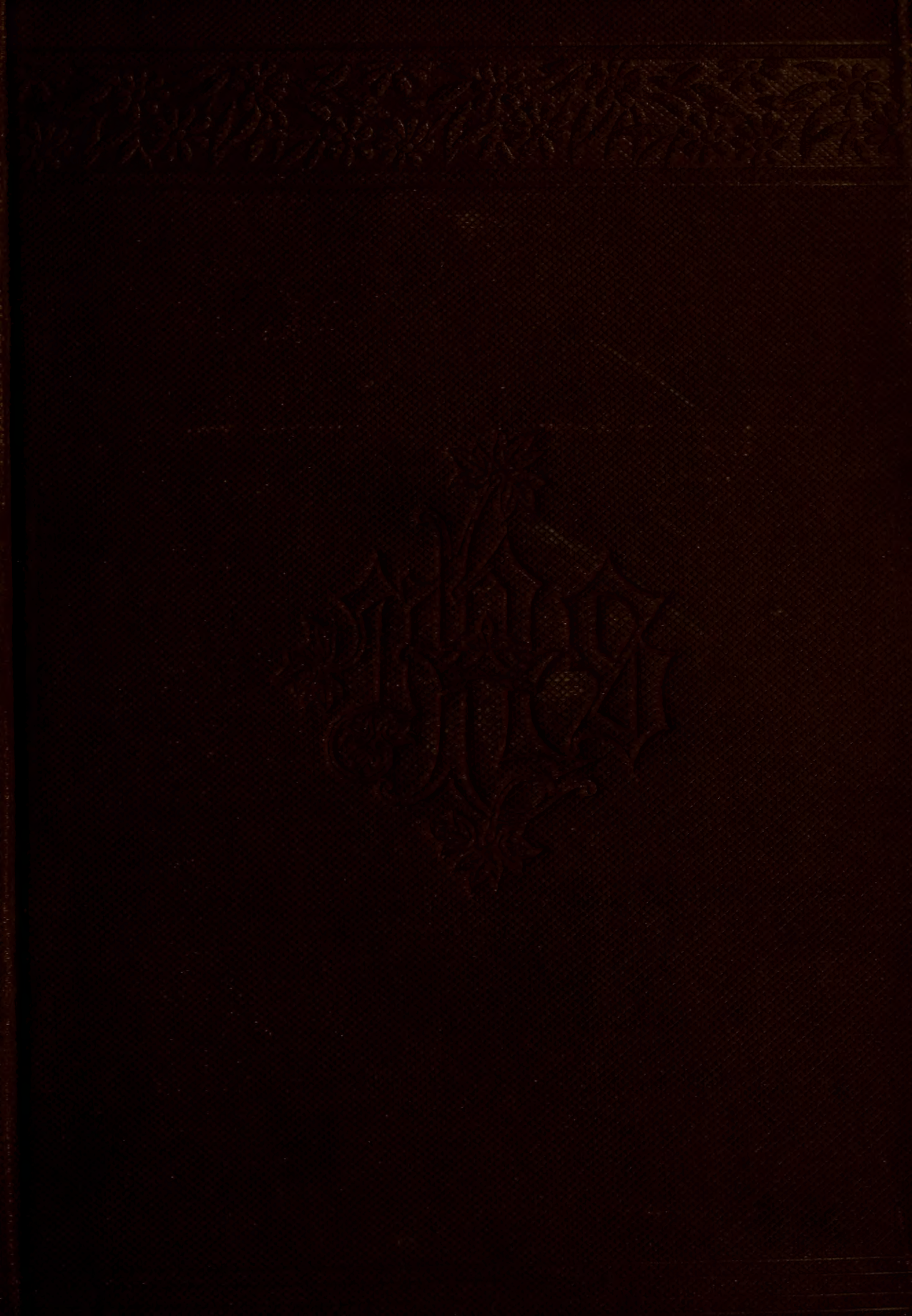

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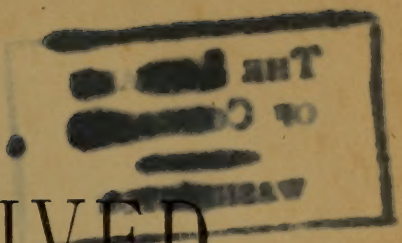

THE

CHURCH REVIVED.

A SKETCH

OF

PAROCHIAL MISSIONS

IN

ENGLAND, CANADA, AND THE UNITED STATES.

ALSO

INCIDENTS OF TRAVEL AT HOME AND ABROAD.

BY

THE REV. J. W. BONHAM,

Church Missioner.

"Gather up the fragments that remain, that nothing be lost."—ST. JOHN 6:12.

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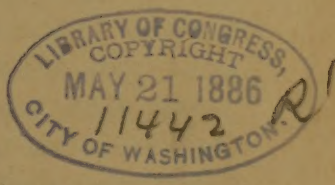

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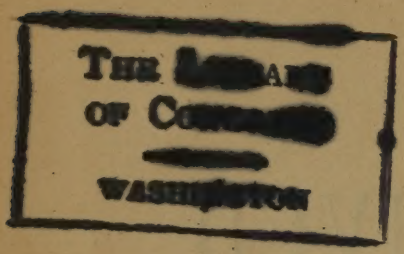

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DEDICATION

TO

THE RT. REV. F. D. HUNTINGTON, S.T.D.,

BISHOP OF CENTRAL NEW YORK.

RIGHT REVEREND FATHER IN GOD: When in America "the parochial mission" flame was burning dimly you solemnly set apart the author to "do the, work of an Evangelist." Gladly he would have remained the Evangelist of your diocese, had he not desired to revisit England, to be present at the London Prelent Mission. Through your commendatory letters "to the Archbishops and Bishops and other Clergy of the Church of England" your Evangelist was cordially received by the Lord Bishop of London, the Very Rev. Dean of St. Paul's and the Rev. Canon Gregory; Dean Stanley of Westminster Abbey; the Rev. William Calvart, Vicar of St. Peter's, Dulwich, and other Clergy; and facilities were afforded to enable him to study the mission methods in the Church of England, as requested in "the letters commendatory."

After the mission he returned to America, and labored hard, through his pen and tongue, to scatter the good news that the Church of England is now "the most living Church of Christendom." He travelled far and near that, through God's blessing on his missions, "feeble parishes" might be strengthened and despondent parishes take courage and "go forward."

The slow progress of "the parochial mission" in America is analogous to its slow advance in Great Britain. The Rev. Robert Aitken and his co-workers, and the Rev. Father Benson, and the "Cowley Fathers," of Oxford, pressed forward as pioneers amid very great discouragements. The very eloquent Father Aitken, who was not a "Sacramentarian," and the gentle but able Father Benson, who is a High Catholic Churchman, with loud voices cried: "Fear God, and give glory to Him; for the day of the Lord approacheth; and worship Him who created the heavens and the earth!" Travelling from diocese to diocese, they cried: "Awake, thou that sleepest, and arise from the dead, and Christ will give thee light." And as the Wesleyan revival spread forth from Oxford, the parochial mission revival of the present generation bears the stamp of "the Oxford movement."

"The New York Advent Mission" is analogous to "the London Prelent Mission," and a crisis of the many efforts which preceded it. The prayer, "Oh, Lord, send a plenteous rain of grace, and refresh thy languishing inheritance!" God in mercy has answered. The Bishops, Clergy, and laity of New York who unitedly prayed, ecstatically sing their part in the thanksgiving "Te Deum" for God's blessing on "the Advent Mission." And, like the apostolic Missioner to the benighted Gentiles, those who were pioneers of "parochial missions" sincerely and gratefully thank Almighty God that the American branch of the Anglican Church, partaking of the mission vitality of her English mother, is also now a great light enlightening the Gentiles in America. Some of "the pioneer Missioners" may soon enter into "the rest that remaineth;" but in view of what their own eyes see, their own ears hear, and their own hearts feel, they will depart rejoicing.

Through sovereign grace many can serenely say:

"Lord, now lettest Thou Thy servant depart in peace;
For mine eyes have seen Thy salvation."

"Out of the abundance of the heart the mouth speaketh." The author never left your "happy home" without an emotion of gratitude that he was happier than when he entered it, and enjoyed Episcopal sunshine; and the year he was in Central New York was one of the happiest years of his eventful life.

Sincerely hoping that it may please Almighty God to prolong your useful ministry, and that your last days may be the happiest days of your life, "The Church Revived" is respectfully dedicated to the Bishop who solemnly set the writer apart to "do the work of an Evangelist."

THE AUTHOR.

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INTRODUCTORY.

NUMEROUS questions have been asked concerning the "Parochial Mission:" (*a*) "*Why do we need 'the mission' when the Rectors, through the parish system, may do all that the mission proposes?*" Since the institution of "the parish system" the times have changed, and its primitive efficiency has almost departed. In a primitive parish the mayor was a secular ruler, the Rector an ecclesiastical ruler. No aspiring alderman could usurp the functions of the mayor; no ambitious ecclesiastic could exercise the functions of the instituted Rector. Even a secular teacher could not impart instruction within the limits of parish boundaries without the Rector's consent. But after the "Reformation" the "de-formation" of the parish system began. Under the "Toleration Act" Christians were permitted to conduct religious services in any mode that most pleased them. Yet for many years whoever would not willingly pay the amount assessed by the church-wardens and vestrymen toward the support of the parish, the sheriff, though a bailiff, seized the delinquent's furniture, and it was sold at auction to cover the amount of his indebtedness. But as the years rolled on divisions among the "Dissenters," who dissented from each other, increased the number of residents within parish boundaries who claimed the right to worship "as their fickle consciences approved," in defiance of the Vicar, or Rector, or the Bishop. Agriculturists, by the payment

of a specified sum, as the equivalent for the tenth of the probable future harvests, will receive no "tithe bills" hereafter. All who will not avail themselves of this legal "commutation of the tithe of the land" as heretofore must pay their harvest tithe or its equivalent in money; for, though they never enter the parish church, they live within the parish boundaries. Long ago Churchmen before they departed "this life" bequeathed the "tithed" lands for the support of the Church. Therefore, is any injustice done to the farmers who live on farms for a tenth of the "annual value" deducted? Should the ancient "law concerning tithes" hereafter be rescinded, how much would the endowed parishes be compelled to deduct from contributions for the support of "foreign missions," and the benevolent objects to which parish offertories now enable the Rectors to contribute?

(*b*) "*Can the Rector of a parish limit the number of religious bodies who may worship God within the parochial limits?*" In any church or parish building no services may be held without permission of the Rector or church-wardens. In buildings owned or hired by "Dissenters" there is now no law to interfere with any of the various forms of worship. No Church "canon" nor secular statute can now restrain their freedom. A church clergyman can prevent any deviation from the established order of worship in his own church, chapel, or school-room, but he may not interfere with the multiform forms or the elastic ritual of other Christians. The eulogized "parish system," therefore, is reduced to the privilege left to a Rector or Vicar to say only to a clergyman of the Church of England: "Your request to officiate within my parochial boundaries I decline to grant."

The same is true respecting the diocese. In nearly every diocese in England the Roman Catholics, the Free Church,

the Reformed Church, the Presbyterians, the Methodists, the Congregationalists, the Baptists, the Quakers, and even infidels, claim the right to hold public services in any diocese on Sundays or on week-days. Though the Bishop may say, "You are trespassers within my diocesan limits, I bid you depart;" like the Rector of a parish, the Bishop is also powerless to compel obedience to his mandate! So in America, the "Roman Catholic Bishop," the "Methodist Episcopal Bishop," the "Protestant Episcopal Bishop," the "Reformed Episcopal Bishop," each claim the *same* geographical territory; but each is powerless to *expel* the rival claimants. *The glory* of the primitive diocesan privileges and of parochial rights is by different bodies of Christians eclipsed. There is but little prospect that "the parish system" will be restored to its primitive brightness; through its eclipse we truly confess, "*we have left undone those things which we ought to have done.*"

The Bishop of Argyle says: ". . . In the light of the Spirit of Truth we must learn to recognize not only our own weakness and feebleness as a portion of Christ's Church—for this is evident enough to all the world—but we must learn also to recognize our own sinfulness and unfaithfulness, our own worldliness and lukewarmness. We are surrounded by multitudes of our fellow-countrymen who believe in our Lord Jesus Christ, who worship Him as God, who rely upon His atoning death, who hope for His return, and yet who seem to us not to be following Him fully in the ways of His Church. Let us never venture to lift up ourselves against such in a spirit of self-complacency. We may rejoice in possessing an apostolic ministry, and give thanks that the Divine Presence of Jesus in His Holy Sacrament has not been withdrawn from our altars. But what will these blessings avail us in the Day of Judgment if, in spite of all, we ourselves

shall then be weighed in the balances and be found wanting? In that great day it is to be feared that there will be many Bishops, Clergy and Churchmen on the left hand who will receive only the sorer condemnation on account of their high privileges; while on the right hand it is certain that multitudes will find mercy, who, though by devious paths, have at last attained unto Him in whom alone is eternal salvation, Jesus Christ the Lord. Let us see to it, then, that, realizing our own shortcomings, we shun all self-sufficient pride or arrogance in thought, word, or deed toward those of our brethren round about us who call upon the name of our Lord Jesus Christ, and yet who follow not with us. . . . Reflections suggested by such questions as these must of necessity humble us, and, if we are being led by the Holy Spirit, we shall not only be contrite toward God, but also modest and charitable in all we say and do with regard to other Christian brethren, remembering always that humility and charity are not only consistent with, but should be the necessary outcome of strong conviction, when that conviction is based upon truth."

English Bishops confess that if "the parish system" may not be supplemented by special Evangelistic efforts the object for which the parish was instituted—the spiritual nurture of all within its limits—must hopelessly fail.

(*c*) "*Will not the adoption of the Parochial Mission interfere with the rights of Rectors?*" No Missioner may perform any official act in an Episcopal Church without the special invitation or consent of its Rector. In view of the present condition of our "parish system," to co-operate with the Rectors of parishes, to bring back some of those who have wandered or have been overlooked, and to repair its breaches, break up the fallow ground, and sow abundant Gospel seed that will bring forth much fruit is the desire of earnest Missioners.

(*d*) "*What privileges has a parish Rector in any city, or town, or village that a Presbyterian, Methodist, or any other clergyman who is not a Churchman does not possess?*" The answer to this question is reserved for a revised edition of "The Church Revived." But the author now unites with a Bishop in urging with emphasis that the mission cannot take the place of the pastorate. It does not pretend to complete anything, but only drafts men as raw recruits who must consent to be taught, examined and advised, as is required of all other catechumens.

Missioners are loyal Churchmen. They preach no *new* doctrines, teach no *new* precepts, prescribe no *new* mode of accepting the Saviour, advocate no *new* principles of religious life; but, in the name of the Holy Trinity, they hold forth the torch of the Gospel to show the way into Christ's Church on earth. Missioners dearly love their Church, and strive to do what will promote her influence and add to her membership. In a missionary anniversary sermon by Bishop Huntington, preached in Calvary Church, he said: 'It is well to mend, to oil church machinery; but into it let the living creatures of Ezekiel's symbolic vision of the Holy Spirit come. God will forgive us if, in our effort to save our brother, here or there we make a mistake or overlook some prudent caution.'"

"*Let unsaved souls in my parish perish*, if they cannot be converted under my own ministrations," if not uttered in words, has sometimes been declared by the actions of Rectors who are not Calvinistic! But the number who thus act is rapidly growing smaller; and Missioners will oftener hear the request: "How soon can you come and aid me by conducting a mission in my parish?"

(*e*) "*As the Saviour founded His Church for the benefit of all people, in all places, until the end of the Gospel age*, and the soul need of the human race is everywhere and always

the same, and the Gospel amply provides for every true need of the soul, as well as for the soul needs of all people, while the faith once delivered to the saints no one may take from it nor add to it, is not the parochial mission a modern innovation on the established parish system?"

Modes of alluring sinners to the Saviour have varied with the exigencies of different times and the idiosyncrasies of the people. The Missioners of the apostolic era did not confine their proclamation, "Behold the Lamb of God," etc., to the Lord's Day, nor their immediate successors to Sundays and saints' days. Through Gospel missions dioceses were first formed, and successive heathen nations became parts of Christendom; but as years rolled on, and persecution ceased, the Church was rocked in the rich cradle of regal patronage until she slumbered, and Evangelistic missions were gradually discontinued. A few years ago a long-forgotten endowment fund for the support of "itinerant clergymen," to do "the work of Evangelists" in England was discovered. A fund under the control of Canterbury Cathedral has recently been augmented for the support of diocesan Missioners, who will not "lose their seat in convocation" because they are not Rectors of parishes, but will form part of the Cathedral clergy.

(*f*) "Why are the sermons preached at missions more effective than the Rector's sermons?" A mission is the intensification of "the means of grace." Victories on the battlefield are gained through concentration of the powers of warfare and the persistency of the warriors in attacking the enemy. Vast fortunes are made through the combination of modern modes of banking and the monopolies of certain branches of business. Oceans are practically bridged and continents united through the concentration of the expanding force of steam. Commercial and friendly

converse between friend and bankers on either side of oceans is now daily held through submarine cables. Through the intensification of the elements of light modern electric lamps turn night into day. On the eve of a Presidential election political forces are concentrated, and campaign orators loudly eulogize the candidate they most admire. And to move others to admire him, and to vote for him, they grow hoarse depicting his virtues and his rival's viciousness !

In the material and political realms wonders are achieved through intensification of the physical and oratorical means to achieve them. "The God of nature" is also "the God of grace;" and the rapid succession of mission sermons awaken dormant energies and produce spiritual wonders. The sermons preached by Rectors make good impressions, but during the intervening week-days the cares for the things of this life obliterate or weaken the good impressions respecting what is heavenly. Why do the majority of most congregations leave the church just before the exhortation "to eat of that Bread and drink of that Cup," and through "a lively faith" receive great benefit? At times, year after year, they have been "almost persuaded;" through the mission they may be "fully persuaded." Impression added to impression facilitates decision of the will; and at missions many who have procrastinated say: "As for me and my house, we will serve the Lord," or "I will arise and go to my Father, and will say unto Him, Father, I have sinned against Thee, and am no more worthy to be called Thy son." After the mission the Rector may lead them to the banquet of Church nurture, to receive sacramental strength to reach the realms of glory. In our churches are many persons who are called moral, but who have not been baptized. If told that they are no more Christians than men who

should call themselves "Masons" or "Odd Fellows" who have not taken the first degree of initiation at any lodge, they would feel insulted. "The moral but not religious (this is not a paradox) are always dangerous persons in our congregations. Their examples satisfy some to remain moral only. It may be questioned, Is a man moral who is not baptized, confirmed, a communicant? but thousands of young men, and others, will not stop to make the distinction; with them a moral man is a good man; but if God's Spirit is not there, the morality is a snare, and not a grace. To make the moral truly religious is one aim of the mission, and an important one."*

(*g*) As "retreats" for Clergy and Missioners are a Roman Catholic institution, what good may be expected?" So are dazzling celebrations, and the poverty of the priesthood. Still, some clergymen of "our Church" admire a gorgeous ritual. Though Presbyters have not taken "the vow of poverty," some rich laymen compel many involuntarily to become very poor! Retreats are concentrated devotional services, that prepare the clergy for more efficient service as the ambassadors for Christ. "The clergy themselves require 'stirring up.' All clergy do. Routine is our danger. Ember-days are not for the persons to be ordained only; the 'old minister' also requires prayer and unction."†

(*h*) "Is not the after-meeting equivalent to the mourner's bench, or kneeling at the altar to be prayed for? A beloved Bishop who is now in Paradise yet speaketh: "The after-meeting is by general consent declared to be the most valuable feature of the mission. I conjecture that it is the most difficult of all to secure and guide. So important is it to use personal intercourse, that I would en-

* "Timely Topics," by the Rev. C. Fair, D.D. † *Ibid.*

courage the clergy, with discreet lay-helpers, to converse with individuals quietly and modestly, either in the meeting or in the private house, as opportunity may serve."

(*i*) "Are not the requests for prayers at missions equivalent to a person holding up his hand or standing up to be prayed for?" "They are the same in principle as when the prayers of the congregation are asked for a 'sick person,' and all the other reasons for which prayers are offered." Nothing can be more healthy in the spiritual life of a congregation than "requests for prayers;" and if a mission draws out these "desires," let us thank God that the people are using this privilege of coming to the throne of grace for their particular wants." *

(*j*) "Is not a notice that the Rector or Missioner will see persons privately for spiritual instruction in harmony with a Roman Catholic priest's invitation to "come to the confessional"? Some persons seem more afraid of the confession of sin than the commission of sin. Whatever objection may be made respecting "private interviews" at missions, it is in harmony with the rubric of the first exhortation in the ante-communion service, instructing the minister to give warning, saying: "If there be any of you . . . who cannot quiet his own conscience, . . . let him come to me or to some other Minister of God's word, and open his grief, that he may receive such godly counsel and advice as may tend to the quieting of his conscience and the removal of all scruple and doubtfulness." † Private interviews at a mission, held in harmony with the above, are not to hear sins of any kind confessed, but to assure the inquirer that the blood of Jesus Christ cleanseth from all sin, and that "in Him is plenteous redemption."

(*k*) "Will not a flexible use of the Prayer-book decrease

* "Timely Topics." † *Ibid.*

our reverence for it? The parochial mission is specially designed for preaching the Gospel, and not solely for worship. When the Rev. Canon Knox Little preached his fervent sermons in Trinity Church, New York, had the full Morning Prayer preceded the sermon, only a few could have spared the time to attend the protracted service. When the eloquent Missioner Aitken preached in "Old Trinity" only a few persons would have been present had they not known that a brief service would precede the sermon.

(*l*) "*Are extempore prayers, however brief, permitted by any canon or rubric?*" The old "Bidding Prayer" of the Church specified the subjects of prayer, but left the words to be supplied. Were not these words, so supplied, extempore? When the Bishop at ordination desires the congregation "to make their humble supplications to God," an opportunity is given where the personal breathing forth of every heart has authorized vent. This special occasion at ordination gives us the principle that upon like urgency the "supplications of the congregation" can be personally expressed.* "Though a special service was used, it was Liturgical, and the prayers were all taken from the Prayer-book or else from the Bible. Thus the Liturgy was honored, and the words of the Prayer-book made familiar to many ears unaccustomed to its use. With the exception of a brief extempore prayer by the Rector at the morning service, and another by him at the close of the evening service, and sometimes one by the Missioner at the same service, all the worship was Liturgical. The liberty of extemporaneous devotions was at all times tempered and chastened by the spirit of the Book of Common Prayer."†

If Churchmen are expected to do nothing that the

* "Timely Topics." † The Rev. Dr. McKim.

Roman Catholics or Episcopal Methodists do, much good may be "left undone!" The parochial mission is conducted in harmony with the Prayer-book; and the appropriateness of the parts selected have surprised persons present at the services who were not familiar with the variety of its devotional riches. The Prayer-book contains what is most appropriate for sober Evangelistic services; and when Church Missioners depart from Church lines they will limit their usefulness.

In the different religious bodies are many persons who believe in the Apostles' Creed, sing the "Venite," the "Te Deum," and the "Gloria," and offer prayers in our Book of Common Prayer. Why should Churchmen be so sensitive if something done at missions to save souls who are perishing borders on modes that other Christians use to reach the same end? It may not be for the welfare of our Church to enthrone "quiet" as an idol and anathematize holy fervor. The mission is analogous to the mission of John Baptist, who said: "I am the voice of one crying, in the wilderness, Prepare ye the way of the Lord!"

"What more was wanted than that which the Church has ever offered—frequent communions, constant services, prayer and praise, simple, earnest preaching, spiritual devotions, the Scriptures explained, and the full exercise and expansion of every principle the Church permits? If aught more was done, great is the responsibility on him who was more ardent than discreet." *

In the excellent address at the devotional service for the Rectors and Missioners the Rt. Rev. H. C. Potter, D.D., in substance said: "The parochial mission is entirely on the line of the Church's essential principles of life and work, as outlined in the services for Advent, which the

* "Timely Topics."

mission is to fill up and fill out. The Collect, Epistle, and Gospel for the Sunday preceding Advent Sunday are in full harmony with its spirit; and that the small quantity of the loaves and fishes to feed the multitude, as described in the Gospel, teach us our own insufficiency to do the great work of the mission without the Divine blessing.*

(*m*) "*Is this to be known as a year of Christian revival? Shall we have a general revival?*" †

"God's Spirit is moving among the churches, inspiring them with new courage, silencing controversy, subduing strife, drawing them nearer together in Christian love. What does the Episcopal mission indicate?

"We have yet to hear the first jealous or disparaging note from Christians of any name as to the character and results of the Episcopal mission. Everybody is glad that the services were well attended, that a profound impression was made, and that there has been a real revival. We point with Christian pride and gladness to this evidence of a growing apostolic fellowship.

"We have yet to notice the first indication of party feeling in the Episcopal Church itself over this innovation. All parties are represented in the movement; and there has been no rivalry, no sneering, no flings at Evangelical, Ritualist, or Broad Churchman. The mission has been characterized by the best Christian feeling, by harmony, and by unity. Is it a small thing that there should be no discordant note, as well as no jealous or disparaging note?

"We have yet to hear a single regret expressed that this series of meetings was planned by churches of diverse tendencies, or that the methods pursued should be so similar to those adopted by other denominations. Direct appeals

* "The Church Revived," Part V., Chapter III.

† Editor of the *Independent*.

to the unconverted, exhortations after the sermon, extemporaneous prayers, subdued ritual, after-meetings, personal approach in the pews, revival hymns, questioning the congregation, and other features of the revival meeting all adopted without public protest! Is there nothing noteworthy in this?"

THE CHURCH REVIVED.

PART I.

CHAPTER I.

THE CHURCH OF ENGLAND SLUMBERING.

The Antiquity of the Anglican Church—Retention of the Ancient Churches and Seats of Learning—Churchmen and Dissenters Nodding—A Reign of Moral Darkness—Churches Deserted, but Places of Amusement Crowded—Church Serenity.

THE Anglican Church, a branch of Christ's Catholic and Apostolic Church, was planted in Britain at an early period of the Christian era. In the reign of Henry VIII. she was reformed, and freed from the usurpation of a foreign bishop. Doctrinal incrustation was removed, what was apostolic in doctrine or primitive in polity were restored; and after her reformation her creed was comprehensive and her liturgy scriptural. She retained possession of England's renowned universities, the ivy-crowned churches, revered abbeys, and capacious cathedrals, and was protected by Parliament from foreign interference. After a long period, and when not oppressed, rocked by kings and queens in the cradle of royal luxuries, she again and again slumbered and slept.

Cathedrals and abbeys resembled cemeteries for spiritually dead souls as well as for literally dead bodies. The color of the paper on which sermons were written showed that they had done service to congregations dead and buried. In St. Paul's Cathedral the oratory of an Easter sermon on Christ's resurrection would have been oratorically dull for a sermon on the death of an ordinary man. During its delivery the choristers amused themselves and diverted the attention of the few hearers who were not asleep or nodding. In many parish churches there was a correspondence between the decaying buildings and the drearily rendered services, a drawling duet between the parson and the clerk who said the responses, sometimes nodded in sight of the people, and said "Amen" at the wrong time. The vocal laudanum from the pulpit made people slumber in church who had been sleepless at home. Some, who loved the old historic Church and admired her liturgy, chose the excessive fervor in the Dissenters' Chapel to the excessive refrigeration in their parish church.

The Lord Bishop of Lichfield, in 1724, described the Lord's Day as "the Devil's Market Day." The Rev. John Clayton, in 1736, said: "Wickedness is grown to such a head in the world, immorality and profaneness are become so epidemic among us, that it is much to be feared nothing but discipline and wholesome vigor can prove a cure for it. The infection of vice is extended so far and wide, and the contagion of sin spread so prodigiously fast, that it seems necessary to use severe methods toward the corrupted parts if we hope either to recover them or save those that are yet untouched with the disease. God knows the flagrant iniquity of our days, the excessive corruption of the dregs of time . . . for which charity can find no sufficient excuse or extenuation." As this was a

true picture, the high sheriff and Grand Jury of London requested that the sermon be published. Even the palace was not a place of social purity ; vice was rampant in high places, and the "masses" were vicious and brutal. Addison used his powerful pen to inprove "the public taste," correct the "public morals," and to check, if not "stop the overwhelming progress of corruption." The renowned seats of sacred learning had become centres of soul danger. Students of promise were surrounded by companions who studied not, spent the night in revelry, and were more dangerous than undisguised libertines. The majority of candidates for ordination were "ignorant of the Bible and Catechism, and unfit to have the cure of souls." Bishop Burnet said "the season for ordination was the grief and burden of his life." Once he exclaimed, "Oh, that I had wings like a dove, for then would I fly away, and be at rest." On the fly-leaf of a volume of Dr. Bayley's sermons, in the Lichfield Cathedral Library, is an autograph remark, "No Christianity here !"

As years rolled on, while the Church slumbered, the Dissenters also nodded, and moral evils triumphed. Within sound of chiming church bells, pealing organs, and Nonconformists' services, iniquity stalked abroad. In regions where churchmen worshipped, holding golden-clasped prayer-books, and Dissenters sang, holding gilt-edged "Watts" or "Rippon" hymn-books, God was defied. Within sound of their voices pickpockets stole, drunkards staggered, and the profane blasphemed.

The moral sky was covered with blackness. The literature of the time was debasing. The people's literary taste was gross. Writers of satires on religion and of licentious humor were popular. Immorality, profanity, and flagrant impiety were epidemic. Churchmen held up for admiration their organic Church candlestick, but it con-

tained a dimly-burning taper light. The ecclesiastical cup, which had descended from the Apostles, was richly chased with canons and rubrics, but contained very little of the Water of Life. The Church of England took her ease as if the millennium had dawned, and she was no longer a part of Christ's Church militant. In the realm of Nature storm and calm alternate; but in the realm of grace many desired only serenity; only a few of the clergy prayed for a Pentecostal shower of blessing. Choirs and people truly sang,

> "Hosannas languish on our tongues,
> And our devotion dies."

Places of worship were neglected, but theatres and public houses were crowded. The "Church's quiet ways" were observed, and from Advent to Lent, and from Lent to Advent,

> "All was tranquil and serene,
> Calm and undisturbed repose."

CHAPTER II.

MONUMENTS OF THE CHURCH OF ENGLAND APATHY.

Wesley and His Followers Mobbed—Riotous Conduct of a Dreaming Clergyman—Strange Actions of Magistrates—Methodists Caricatured on the Stage—An Official Order for the Arrest of Methodist Preachers.

For many years, the houses in which Wesley's followers had been mobbed and damaged were distinguished by the remaining marks of violence. Though he was an accomplished scholar, a well-bred gentleman, fastidious respecting apparel and good manners, he travelled from place to place to arouse churchmen and to preach the Gospel to men of low estate. When wonder was expressed that he could preach to the vulgar multitude, he wittingly answered: "It is hard for me to be shallow enough for aristocratic auditors." Ferocious mobs attacked him, and tore his clothes to tatters. During a pelting storm, he was pushed along in the midst of a mob in the darkness of the night, from magistrate to magistrate. On more than one occasion, the noise of the mobs resembled the roaring of the ocean. The air vibrated with the sounds, "Knock his brains out!" "Down with him!" "Kill him at once!" One man deals him a heavy blow on his chest, and another on his mouth. The blood gushes out; but Wesley says: "I feel no more pain from either than if they had touched me with a straw!" On one occasion a Methodist was delivered to a mob, and the shout heard, "Hurrah, boys!

Stand up for the Church !'' Magistrates, and some clergymen, sympathized with the mobs. While Charles Wesley was preaching at the Town Cross, Nottingham, and the missiles were flying, the right worshipful the mayor passed by laughing. At one place a clergyman hired a man to beat the town drum, went before it himself, assembled the rabble, and gave them liquor to go with him and "*fight for the Church !*'' When an alderman of Nottingham said to Wesley, "I wonder you cannot stay at home ! You see the mob won't suffer you to preach !'' Wesley answered : "I did not know this town was governed by a mob ! Most towns are governed by magistrates !'' Wesley was denounced as a "Papist," a "Jesuit," a "Firebrand," a "Socialist," a "Revolutionist.'' A vile caricature was printed to injure his character. He was not allowed to preach in Newgate jail, lest he should make the prisoners wicked. He was excluded from the Bedlam Insane Asylum, lest his preaching should drive the inmates mad. He was burned in effigy, and on several occasions dragged through the streets by the hair of his head. The Legislature was informed that Wesley's influence was inimical to public security and morals, and urged to adopt measures against him. He was called a "Sacramentarian," and nicknamed a Riteist or Methodist. A theatre bill read :

For the Benefit of Mr. Este,

BY THE EDINBURGH COMPANY OF COMEDIANS,

On Friday, November 4th, will be Acted a Comedy :

"THE CONSCIOUS LOVERS,"

To which will be added a Farce :

"TRICK UPON TRICK ; OR, METHODISM DISPLAYED."

Among the historic monuments of the Church of England's spiritual apathy is the following :

"STAFFORDSHIRE (England).

"To all high constables, petty constables, and others of Her Majesty's peace-officers within said county.

". . . These are, in His Majesty's name, to command you, and every one of you, within your respective districts, to make diligent search after the Methodist preachers, and to bring him or them before some of His Majesty's justices of the peace (?) according to their unlawful doings.

"Given under our hands and seals, this 12th day of October, 1743.

(Signed) "J. LANE.
"W. PERSHORE."

Summonses had already been issued to arrest Mr. Wesley. In various parts of the country divers rewards were offered to any one who would secure his conviction.

After the leader of a mob had been converted he was asked : "What do you think of Wesley?" "Think of him!" was the answer ; "he is a man of God ; and God was on his side when so many of us could not kill one man!" In Staffordshire the Methodists were fiercely assailed ; women were knocked down, and their children were allowed to wander up and down the streets ! On one occasion the mob divided into companies, marched from village to village, and for about five miles they resembled malcontents when inciting civil war. As the Emperor Nero blamed the Christians for his own misdoings, so a London newspaper published that the rioters, for pretended insults from the Methodists, the Church party, had risen in insurrection against the government. In Nottingham the Methodists were driven from place to place, and pelted with any of the missiles found in the streets.

CHAPTER III.

A WESLEYAN PREACHER ROBBED; THE THIEVES ALARMED.

Three Young Gentlemen on a Spree—The Robbers Asked to Kneel Down and Pray—Afraid that a Spark may Ignite Powder—Required to Pay Dearly for their Midnight Visit—Glad to Give the Preacher all their Money—A New Chapel Built.

In the early days of the Wesleyan agitation the very solemn and the very ludicrous sometimes commingled. The preachers, sometimes, had cause to weep and mourn; but at other times, to laugh and rejoice; and as they generally lived in a state of high pressure, the extremes of reaction kept their minds in equilibrium. The following illustration, from "Sketches of Early Methodism," will make this evident, and also afford the reader a little mental relief from the sadness the facts narrated in the preceding chapters must induce.

Soon after the promulgation of Methodism in England it spread with great rapidity over the counties of Devon and Cornwall, and especially among the miners and lower orders. For a long period after its introduction the clergy and higher orders of society in the West of England manifested a degree of dislike to "the new doctrines," which can scarcely be imagined in these days of modern toleration. It was thought by many young gentlemen good sport to break the windows and nail up the doors of a Methodist chapel. The robbery of a Wesleyan preacher, as a spree, by three young gentlemen, became the subject of judicial

investigation, and the frolicsome young men had to pay very dearly for their practical joke.

Among the uninstructed local preachers was one known by the name of the "Old Gardener." This old man was no common character—indeed, he was quite an original, and by far the most popular preacher among the disciples of John Wesley in that vicinity. He kept a small nursery garden about two miles from the town of St. A——, working hard at his occupation as a gardener by day, and praying and preaching to his fellow-sinners, as he called them, in the evening. He lived in the poorest manner, giving away all the surplus of his earnings in charity, distributing Bibles, and promoting to the utmost of his ability the extension of Methodism. His complexion was a sort of dirty, dark iron-gray, and his whole appearance lean and grotesque. Although extremely ignorant, he possessed no small degree of cunning, and great personal courage. Of this the following incident affords ample evidence :

The "Old Gardener" was once subjected to a burglary and attempt at robbery. He lived with his wife in a small and somewhat dilapidated cottage not far from the high road. Three young "squires" who had just finished their studies at the University, and who all despised and hated Methodism, having heard that the old man had been recently making a collection to build a Methodist chapel, thought it would be a good frolic to rob him temporarily of the proceeds of his collection. The result of the frolic is best related in the words of one of the actors :

"We set out," said he, "upon our expedition with blackened faces, on a dark night, a little before twelve o'clock. We had dined late, and all of us had Dutch as well as Cornish courage ; yet I confess, when it came to the point, I felt myself a coward. I began to reflect that

it was but a dastardly frolic to frighten a poor old man and his wife in the dead of the night.

"The clock struck twelve. 'Now comes the witching time of night,' exclaimed Tom.

"'Don't let us frighten the poor couple out of their wits,' said I.

"'No,' said Ryder, 'we will be gentle robbers—gentle as Robin Hood and Little John.'

"I said that I would rather travel back than proceed. 'Recollect,' said I, 'the old fellow is an old soldier as well as a saint, and fears nothing human.'

"'Nonsense,' exclaimed Ryder; 'here goes.'

"He pressed the feeble door of the cottage in which the old man resided; it immediately gave way and flew open. We entered and found ourselves in a sort of kitchen. To our great surprise, there was a light shining from an inner room. This made us hesitate.

"'Who is out there at this time of night?' exclaimed a hoarse voice from within. I knew it to be the unmistakable voice of the 'Old Gardener.'

"'Give us your money, and no harm shall befall you,' said Tom, 'but we must have your money.'

"'The Lord will be my defence,' rejoined the 'Old Gardener.' 'You shall have no money from me. All in the house is the Lord's—take it if you dare!'

"'We must and will have it,' said we, as we entered the inner room, after taking the precaution of fastening the chamber door as we entered.

"We soon wished we had suffered it to remain open, as you will see.

"Now consider us face to face with the 'Old Gardener'—and a pretty sight we presented. Three ruffians (ourselves) with white wagoners' frocks and blackened faces. Before us the 'Old Gardener,' sitting on the side

of his bed. He wore a red worsted nightcap, a check shirt, and a flannel jacket; his iron-gray face, fringed with a grizzled beard, looking as cool and undismayed as if he had been in the pulpit preaching. A table was by the side of the bed, and immediately in front of him, on a large deal table, was an open Bible, close to which we observed, to our horror, a heap of gunpowder, large enough to blow up a castle. A candle was burning on the table, and the old fellow had a steel in one hand and a large flint in the other. We were all three completely paralyzed. The wild, iron-faced, determined look of the 'Old Gardener,' the candle, the flint and steel, and the great heap of powder, absolutely froze our blood, and made cowards of us all. The gardener saw the impression he had made.

"'What! do you want to rob and murder?' exclaimed he; 'you had better join with me in prayer, miserable sinners that you all are! Repent, and you may be saved. You will soon be in another world!'

"Ryder first recovered his speech.

"'Please to hear me, Mr. Gardener. I feel that we have been wrong, and if we may depart we will make reparation, and give you all the money we have in our pockets.'

"We laid our purses on the table before him.

"'The Lord has delivered you into my hands. It was so revealed to me in a dream. We shall all soon be in another world. Pray—let us pray.' And down he fell upon his knees, close to the table, with the candle burning and the ugly flint and steel in his hand. He prayed and prayed. At last he appeared exhausted. He stopped, and eyed the purses; and then emptied one of them out on the table. He appeared surprised, and, I thought, gratified at the largeness of its contents. We now thought

we should have to retire ; but to our dismay the ' Old Gardener ' said :

" ' Now we will praise God by singing the Hundredth Psalm.'

" This was agony to us all. After the psalm the old man took up the second purse ; and while he was examining its contents, Ryder, who was close behind Tom and myself, whispered softly :

" ' I have unfastened the door ; when you hear me move make a rush.'

" The ' Old Gardener,' then pouring out the contents of the second purse, exclaimed :

" ' Why, there is almost enough to build our new house of God ! Let me see what the third contains.'

" He took up the third purse.

" ' Now ! ' whispered Ryder ; ' make a rush.'

" We did so, and at the same moment heard the old fellow hammering away with his flint and steel. We expected to be instantly blown into fragments. The front door, however, flew open before us ; the next step we found ourselves in the garden. The night was pitchy dark. We rushed blindly through the nursery grounds, scrambled through brambles and prickly shrubs, ran our heads against trees, then forced ourselves through a thick hedge. At last, with scratched faces, torn hands, and tattered clothes, we tumbled over a bank into the high road.

" Our horses were soon found, and we galloped to Ryder's residence. Lights were procured, and we sat down. We were black, ragged, and dirty. We looked at each other, and, in spite of our miserable adventure, roared with laughter.

" ' We may laugh,' exclaimed Tom, ' but if this adventure is blown, and we are found out, Cornwall will be too hot for us for the next seven years. We have made a pretty

night of it. We have lost our money ; being obliged to pretend to pray for two long hours before a great heap of gunpowder ; while that iron-faced, ugly, red-capped brute threatened us all with an immediate passage into eternity ! And our money, forsooth, must go to build a Methodist meeting-house ! Bah ! It is truly horrible. The fellow has played the old soldier on us with a vengeance, and we shall be the laughing-stock of the whole country.'

"The affair was not yet ended. Reports were spread that three men, disguised as black demons, with horns and tails, had entered the cottage of the 'Old Gardener,' who had not only terrified them, but had frightened them out of a good sum of money, which he intended to devote to the building of a new Methodist meeting-house. It was given out that on the following Sunday the 'Old Gardener' intended to preach a sermon, and afterward solicit subscriptions for the meeting-house, when he would relate the remarkable manner in which he had been providentially assisted with funds for the building. Our mortification was complete. Tom, whose hatred of Methodism was intense, declared he would blow up the meeting-house as soon as it was built. Our curiosity, however, was excited, and we all three determined to hear our adventure of the night related by the 'Old Gardener,' if we could contrive to be present without being suspected. Sunday evening arrived. The meeting-house was crammed to suffocation, and with the dim lights then burning in the chapel we had no difficulty in concealing ourselves. The sermon was short, but the statement of our adventures was related most minutely and circumstantially in the old man's quaint, homely, and humorous phraseology. This evening he seemed to excel himself, and was exultingly humorous. The old fellow's face glowed with delight and satisfaction. 'I never,' said he, 'saw black faces pray with

greater devotion. I have some doubt, however,' he slyly observed, 'if their prayers were quite heavenward. They sometimes turned their faces toward the door, but a lifting of the flint and steel kept them quiet.'

"He then added, with a knowing shake of the head and an exulting laugh: 'But they had not smelt powder like the old soldier whom they came to rob. No, no; it was a large heap—ay, large enough to frighten old General Clive himself. The candle was lighted, the flint and steel were ready. You may ask, my friends, if I myself was not afraid. No, no, my dear friends,' shouted he, 'this large heap of apparent gunpowder was—it was my stock, my whole year's stock of leek (onion) seed!'

"The whole congregation somewhat irreverently laughed; even the saints almost shouted; many clapped their hands. I was for the moment stupefied by the announcement, but at last could hardly suppress my own laughter.

"We subscribed to the fund to avoid suspicion, and left the meeting. After the sermon we joined each other, but could not speak. We could barely chuckle, 'Leek-seed,' and then roared with laughter.

"It was a good joke, though not exactly to our taste. It has, however, more than once served for subsequent amusement.

"The chapel was built with the money collected by the gardener. Time and circumstance now induce me to think that there has been no detriment to morality or religion by the erection of the meeting-house which the High Church party named 'The Leek-Seed Chapel.'"

CHAPTER IV.

THE WESLEYAN SCHISM AFTER WESLEY'S DEATH.

Buckle Mistaken—Wesley not a Schismatic—Wesley was not "Driven Out of the Church" of England—He Loved Her too much to Leave Her—His Desire that all Methodists Imitate His Example—Twelve Reasons to Induce them to do so—Followers do not Go in an Opposite Direction.

BUCKLE, the talented and generally accurate historian, wrote that Wesley was "a great schismatic," and that he aimed to found a system which should "rival the Established Church." He was, however, mistaken; for Wesley, two years before his death, said: "I hold all the doctrines of the Church of England. I love her liturgy. I believe one reason why God is pleased to continue my life so long is to confirm the Methodists in their present purpose *not* to separate from the Church." To bind all in fellowship to the Church, eighteen months before his departure he revised and republished his code of directions for the guidance of the Methodists, as a society of the Church of England. The question, "How should an assistant be qualified for his charge?" is thus answered: "By loving the Church of England, and resolving not to separate from it." Before receiving any new candidate, Wesley required assurance that he "is no enemy to the Church." He further directed that every itinerant or local preacher should be asked; "Do you constantly attend the church and sacrament?" Every member of a "Methodist Band"

was bound to "communicate at the parish church every week." Each class-leader was directed by Wesley to ask: "Do you go to church as often as you ever did?" Set the example yourself, and immediately alter every plan that interferes therewith.

To prevent a schism either before or after his death, Wesley published twelve reasons against separation:

"Whether it be *lawful* or no (which itself may be disputed, being not so clear a Point as some may imagine) it is by no Means *expedient* for us to separate from the Establish'd Church:

"1. BECAUSE it would be a Contradiction to the solemn and repeated Declarations, which we have made in all Manner of Ways, in Preaching, in Print, and in private Conversation:

"2. BECAUSE (on this as well as many other Accounts) it would give huge Occasion of Offense to those who seek and desire Occasion, to all the Enemies of GOD and his Truth:

"3. BECAUSE it would exceedingly prejudice against us many who fear, yea, who love GOD, and thereby hinder their receiving so much, perhaps any farther, Benefit from our Preaching:

"4. BECAUSE it would hinder Multitudes of those who neither love nor fear GOD, from hearing us at all:

"5. BECAUSE it would occasion many Hundreds, if not some Thousands of those who are now united with us, to separate from us; yea, and some of these who have a deep Work of Grace in their Souls:

"6. BECAUSE it would be throwing Balls of Wild-fire among them that are now quiet in the Land. We are now sweetly united together in Love. We mostly think and speak the same thing. But this would occasion inconceivable Strife and Contention, between those who left, and

those who remained in the Church, as well as between those who left us, and those who remained with us : Nay, and between those very Persons who remained, as they were variously inclined one Way or the other :

" 7. BECAUSE, whereas Controversy is now asleep, and we in great Measure live peaceably with all Men, so that we are strangely at Leisure to spend our whole Time and Strength, in enforcing plain, practical, vital Religion, (O what would many of our Forefathers have given to have enjoyed so blessed a Calm !) This would utterly banish peace from among us, and that without Hope of its Return. It would engage me, for one, in a thousand Controversies, both in Publick and Private ; (for I should be in conscience obliged to give the Reasons of my Conduct, and to defend those Reasons against all Opposers), and so take me off from those more useful Labours, which might otherwise employ the short Remainder of my Life :

" 8. BECAUSE to form the Plan of a New Church would require infinite Time and Care (which might be far more profitably bestowed), with much more Wisdom and greater Depth and Extensiveness of Thought, than any of us are Masters of :

" 9. BECAUSE from some having barely entertained a distant Thought of this, evil Fruits have already followed, such as Prejudice against the Clergy in general ; and aptness to believe Ill of them ; Contempt (not without a Degree of Bitterness) of Clergymen as such, and a sharpness of Language toward the whole Order, utterly unbecoming either Gentlemen or Christians :

" 10. BECAUSE the experiment has been so frequently tried already, and the success never answer'd the Expectation. GOD has since the Reformation raised up from Time to Time many Witnesses of pure Religion. If these lived and died (like *John Arndt*, *Robert Bolton*, and many others),

in the Churches to which they belonged, notwithstanding the Wickedness which overflowed both the Teachers and People therein ; they spread the Leaven of true Religion far and wide, and were more and more useful, till they went to Paradise. But if upon any Provocation or Consideration whatever, they separated, and founded distinct Parties, their Influence was more and more confined, they grew less and less useful to others, and generally lost the Spirit of Religion themselves in the Spirit of Controversy :

" 11. BECAUSE we have melancholy Instances of this, even now before our Eyes. Many have in our Memory left the Church, and formed themselves into distinct Bodies. And certainly some of them, from a real Persuasion, that they should do GOD more Service. But have any separated themselves and prospered ? Have they been either more holy, or more useful than they were before ?

" 12. BECAUSE by such a separation we should not only throw away the peculiar Glorying which GOD has given us, That we do and will suffer all Things for our Brethren's Sake, tho' the more we love them, the less we be loved : But should act in direct Contradiction to that very End, for which we believe GOD hath raised us up. The chief Design of his Providence in sending us out, is undoubtedly, To quicken our Brethren. And the first Message of all our Preachers is, to the lost Sheep of the Church of *England*. Now would it not be a flat Contradiction to this Design, To separate from the Church ? These Things being considered, we cannot apprehend, whether it be lawful in itself or no, that it is lawful for us ; were it only on this Ground, That it is by no means expedient.— *J. Wesley ; A.D.* 1758."

Bishop White said : " When ye revd. Charles Wesley put this Pamphlet into my Hands, he remarked—' These twelve Reasons, issued 26 years ago, against separating

from ye Church of England, are equally applicable to what has been lately done in America :' meaning, under ye Superintendency of Dr. Coke." John Wesley said, "If our service were designed to be instead of the Church service, it would be essentially *defective*." To Methodists at Deptford he wrote: "If you are resolved, you may have your service in church hours. But remember! From that time you will see my face no more." For the welfare of the Church of England he lived, and earnestly labored. His declaration, "I have no desire nor design to separate from it, till my soul separates from my body," in view of the rough treatment he had received, proved how ardently he loved the old historic Church.

Through God's blessing, the labors of the Wesleys and their fervent coadjutors probably saved the Church of England from entombment with the seven historic churches of Asia Minor. Enthusiasm in the Church of England was gradually rekindled. They lived at a time when it was better that her polity suffer a little for the free proclamation of her doctrine. Neglected means of grace were in Church after Church devoutly used. Many nominal churchmen were stirred to keep their sacramental vows; and the slumbering Church of England was gradually aroused. Wesley and his co-laborers were mobbed by churchmen who "kept closely to the rubrics, but broke God's commandments." His self-possession, amid fury and uproar, made his words sublime. His face was often radiant with holy love. His tones were tremulous with fervor. On many occasions, while preaching, he calmed turbulent opposition, paralyzed hostility, and melted hard hearts. The half-savage Kingswood coal miners listened, their coal-dust-begrimed faces furrowed by tears. Rioters became peaceful, drunkards sober, and the vicious chaste. He loved the Church, and only strove to promote her welfare

by doing what she left undone. He considered the ill-treatment he received from churchmen as the bad temper manifested by persons who desire a little more slumber, and are annoyed by those who strive to arouse them. When about to depart to paradise, he prayed for God's blessing on the Church of England.

CHAPTER V.

WESLEY'S OFFICIAL LETTER TO METHODISTS IN AMERICA.

The Rev. J. Wesley had *declined* to ordain his "travelling preachers" for the English Methodist circuits, saying: "I have *refused*, not only for peace's sake, but because I was determined as little as possible to violate 'the established order' of the national Church to which I belong." But what he declined to do for his "societies in England" he consented to do for his societies in America. He said: "The case is widely different between England and North America. In England there are Bishops, who have a legal jurisdiction. In America there are none, neither any parish ministers. So that for some hundred miles together there is none either to baptize or to administer the Lord's Supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order and invade no man's right by *appointing* and sending laborers into the harvest.

"I have accordingly appointed *Dr. Coke* and Mr. *Francis Asbury* to be *joint Superintendents* over our brethren in North America, as also *Richard Whatcoat* and *Thomas Vasey* to act as *elders* among them, by lecturing and administering the Lord's Supper. And I have prepared a liturgy, differing little from that of the Church of England (*the best constituted national Church in the world*), which I advise all the travelling preachers to use on the Lord's day in all the congregations, reading the Litany only on Wednesdays and Fridays, and praying extempore on all other days. I

also advise the elders to administer the supper of the Lord on every Lord's day."

WESLEY'S OFFICIAL DOCUMENT.

"To all whom these presents shall come, John Wesley, late Fellow of Lincoln's College, in Oxford, PRESBYTER of the CHURCH OF ENGLAND, sendeth greeting:

"*Whereas* many people in the Southern provinces of North America, who desire to continue under my care, and STILL *adhere* to the *doctrine and discipline* of the Church of England, are greatly distressed for want of ministers to administer the Sacraments of Baptism and the Lord's Supper according to the usage of the same Church; and whereas there doth not appear to be *any other way* of supplying them with ministers:

"Know all men that I, John Wesley, think myself to be providentially called at this time to set apart some persons for the work of the ministry in America, and therefore, under the protection of Almighty God, and with a single eye to His glory, I have this day set apart *as Superintendent* by imposition of my hands and prayer (being assisted by other *ordained* ministers), Thomas Coke, Doctor of Civil Law, a PRESBYTER of the CHURCH OF ENGLAND, and a man whom I judge to be well qualified for that great work, and I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ.

"In testimony whereof, I have hereunto set my hand and seal, this 2nd day of September, in the year of our Lord 1784. JOHN WESLEY." *

That Wesley, by appointing Dr. Coke "*Superintendent*," did not contemplate making him a *Bishop* is CERTAIN; for when he learned that he called himself Bishop in a

* Wesley's Works, vol. vii., p. 187.

letter to Mr. Asbury, ordained M. E. Bishop by Coke, September 20th, 1788, in a letter to him occurs the following :*

"But in one point, my dear Brother, I am a little afraid the Doctor (Coke) and you differ from me : I study to be little, you study to be great ; I creep, you strut along ; I found a school, you a college—nay, and call it after your own name. Oh, beware ! Do not seek to be something ! Let me be nothing and Christ be all in all. ONE INSTANCE of this your greatness gives me great concern—how dare you suffer yourself to be called A BISHOP ! I shudder ! I start at the very thought ! Men may call me a knave, or a fool, or a rascal, a scoundrel, and I am content ; but they shall never by my consent call me a Bishop. For my sake, for God's sake, for Christ's sake, put a full end to all this ! Let Presbyterians do as they please ; but let the Methodists know their calling better. Thus, my dear Franky, I have told you all that is in my heart, and let this, when I am no more seen, bear witness how sincerely I am your affectionate friend and Brother, J. WESLEY."

The Ritualism of Methodism resembled the ritual of the primitive Christians, who worshipped in private houses or synagogues. Wesley desired to return from ecclesiastical grandeur and splendor of ritual to the primitive simplicity of generations of the early Christians. He believed that this was pleasing to the Lord who is worshipped, and said : "*The best of all is, God is with us.*"

Wesley labored to revive "the traditions and usages within the enclosure of the primitive apostolic churches." "The *Trust Deed*" of all his chapels specified that they were to be used for the ministration of *ordained Presbyters*

* "Life of Wesley," by John Hampton, A.B., vol. ii., pp. 178-9.

of the Church of England and the *Lay Preachers* of *the Wesleyan Society*. When in London the author visited the large "City Road Chapel"—called the "Methodist Cathedral"—in order to see the new marble tablet, and notice wherein the inscription is different from the one which had been removed. On the *old* tablet Wesley was described as "*The Patron* of *Lay Preachers*." But on the *new* tablet, for this is substituted, "The chief *Promoter* of *the plan* of *itinerant preaching*." After the Wesleyan Conference had "Resolved, That *hereafter* all distinctions be dropped between ordained and unordained Wesleyan ministers," *Lay Preachers* were called "*Reverend*"—many of whom had never been ordained even as Church Deacons. About the year 1828 the Wesleyans adopted a form of ordination. The author, years later, was present at the Wesleyan Chapel, "Great Queen Street," London, and saw the Rev. Dr. Bunting, by prayer and the laying on of hands, ordain several candidates for the Methodist ministry.

CHAPTER VI.

WESLEY AS A CHURCH REVIVALIST NOW APPRECIATED.

His Monument in Westminster Abbey—Living Churchmen not Responsible for the Conduct of their Ancestors—Christian Bodies Outside of the Church of England Living Warnings not to Repel her Enthusiastic Workers.

LIVING churchmen revere John Wesley, and gladly sing Charles Wesley's hymns. John Wesley has been called by Bishop Alonzo Potter, "the greatest reformer of the eighteenth century," his revival work in the Church "the greatest fact in the history of the period, the source and strength of the greatest religious movement recorded in history." Bishop Bedell considers him "one of the most wonderful instruments among numbers whom the Holy Ghost has employed in these latter days." In Westminster Abbey the author saw the monuments to the Wesleys, but was surprised to read beneath the bust of John's, cut in solid marble, "The World is *my Parish*,"—surprised, because it is one of the freaks of history. About a century ago, because Wesley would not admit to the Lord Bishop of Gloucester that certain physical accompaniments of the revival were diabolical, he commanded him to leave his diocese, for he was trespassing on the parochial boundaries of other clergymen. Wesley answered: "When I was ordained, I was advised by my bishop to do the work of an evangelist; as I have no parish boundaries of my own, unless I preach within the limits of a brother's parish, I

cannot preach anywhere!" He respectfully declined to depart from the bishop's diocesan boundaries, saying: "*The World is my Parish.*" In the sky of history Wesley now brightly shines, while even the names of his slanderers and persecutors are forgotten or remembered with contempt.

Is it not remarkable! In the year that the Wesleyan new hymnal was issued in England, containing no portrait of John Wesley in his gown and bands, the very Rev. the Dean of Westminster Abbey, in the presence of eminent Wesleyan ministers and other distinguished persons, uncovered the marble busts of John and Charles Wesley! Though the present generation of churchmen are not responsible for the misdoings of their ancestors, they are thus warned not to imitate them. That God visits the iniquities of church fathers upon their church children is illustrated by the fact that, had the Wesleyan revival been conserved, the large and influential body of Methodists would not be now on the outside of the Church in which Wesley actively lived, and peacefully died. The Wesleyans, in England, believe the creed of the Church of England. In a number of their capacious chapels the ministers read "the 'Morning Prayer' before they preach the sermon. Eminent living church dignitaries advise, that we speak not unkindly of other Christian bodies, because their ancestors left the Church of England through the lack of wisdom in those in authority. Many of them still love the Church, and prefer to be married by her clergy, and to have their children baptized at the fonts at which their ancestors were baptized." The Primitive Methodists in Ireland, for a century, have received the holy communion at their respective parish churches.

The large number of "Lady Huntingdon's Chapels," outside of the Established Church, are monuments that the flame

of revival in the days of Wesley, and of Whitefield, her eloquent chaplain, was not allowed to shine in the Church of England's organic candlestick. Her chaplains were devoted clergymen, who yearned for the Church's prosperity and the salvation of the lost ; but ancient canons, designed to resist the encroachment of a foreign bishop after her Reformation, were enforced by ecclesiastical courts against holy and devoted clergymen who were zealous churchmen. Lady Huntingdon, unwilling to waste more of her fortune in defending her chaplains against clerical plaintiffs in ecclestiastical suits, and to be exposed to constant litigations, reluctantly resolved to go forward in her evangelistic work under "the toleration act," that her chaplains may minister to the large congregations their faithful labors had gathered, unmolested by clergymen who demanded the money collected at services in places they neither owned nor entered, because held within the boundaries of their parishes. The Church not only lost Trevecca College, but also some of her clergy, who were among the bright and shining lights of the world in that perverse and crooked generation. But as they still loved the Church liturgy, and doctrines, and vestments, at their Sunday services "Morning Prayer" preceded their sermons. Rowland Hill, minister of the capacious octagon, Surrey Chapel, was one of the leading men of the "*Lady Huntingdon Connection*," in London. The faithful *Rev. James Sherman* perpetuated his ministerial and benevolent works. The Rev. Newman Hall is Rowland Hill's second successor. In the new edifice, "Christ's Church," after the bells in "Lincoln Tower" have summoned three thousand people to assemble, when "Morning Prayer" has ended, he preaches one of his earnest and instructive sermons on some aspect of the faith declared in the creed of the Church of England. Throughout England, the worship-

pers in the "Lady Huntingdon's Chapels" are "churchmen" over whom bishops, archdeacons, rectors, and vicars have legally and ecclesiastically forfeited control. The letters written by her chaplains to the bishop, stating that they were compelled to leave the Church they loved, or turn out of doors some of the largest congregations in London, gathered under their labors in the worst parts of London, are painful to read.

The capacious Tabernacle in Tottenham Court Road, London, is filled with worshippers who use the Morning and Evening Prayer of the Church of England. In a conspicuous place is a marble tablet containing the inscription composed by the man whose devotion it perpetuates :

"What I was as an artist
Was of some importance to me
When I was on the earth.
But what I was as a Christian is only of
Importance to me now !"

In Brighton, England, the author attended several of the Church services in the Lady Huntingdon Chapel. The edifice was crowded, the people were devotional, and the prayers and the responses fervent. To pay for the completion of the chapel Lady Huntingdon disposed of her valuable jewelry. While at this fashionable watering-place the author delivered a series of discourses on "Eschatology." He was invited to remain in Brighton ; but the offer to build for him a church did not tempt him to become an "ecclesiastical auctioneer," whose usefulness is gauged by the number of pews the preacher's admirers hire, either at a premium or the regular charges for their use during the services on Sunday or other days.

CHAPTER VII.

THE DAWN OF THE PRESENT AWAKENING.

The Rev. Robert Aitken Converted—Pulpits Closed Against Him—Laboring Outside of the Church—His Last Sermon in London when about to Return—His Evangelistic Labors in the Church of England.

DURING the present generation the returning moral gloom, resulting from the apathy of the Church of England, incited the cry: "Awake! awake! put on thy strength, O Zion!" In answer to earnest prayer a wonder revival, of a silent and gradual beginning, effects a mighty change. Slumberers awake. Midnight departs. Over Zion's slopes arise the delicate tints of day-dawn. The orb of revival rises higher and higher. The Church sky brightens. The increasing light spreads. The grieved-away spirit returns. The churches are no longer moral cemeteries. Everywhere the sounds of life are heard. Sermons no longer produce slumber. Deserted churches are crowded. Zealous clergy and laity, by the voice of holy action, say: "The zeal of thine house is eating us up." The intensity of religious life in the Church of England is not excelled by the intensity of commercial life in America. The marvellous change, resembling life from the dead, was not effected by any act of Parliament nor by any resolution passed at a clerical convocation, nor through much talk respecting the importance of preaching the Gospel, but not doing it. While some were indulging in party

denunciation, and others were straining their eyes to see the shape and color of clerical vestments worn in "the Dark Ages," and also straining their ears to catch the proper tones for prayers and psalmody, others were praying, "O Lord, send a plenteous rain, and refresh thine inheritance now so languid." One clergyman, fired with holy zeal, visits church after church to awaken slumbering parishes; and to visit as many as possible, preaches a revival sermon in each on successive evenings. To induce working people to attend, they are invited to "come in their working clothes," and notified "there will be no collection."

The Rev. Robert Aitken, the father of Missioner Aitken, was aroused from his state of spiritual death. After he confessed that for several years he had ministered as a clergyman of the Church of England while personally unconverted, church pulpits were closed against him, and but few Dissenters would permit him to preach in their chapels. But the Wesleyans welcomed him, and he was considered, far and near, the most powerful preacher and efficient revivalist among their many able and useful ministers. At a later period, he organized an association of his own, and, within a short period of time, had under his own control about a dozen chapels—some much larger than the parish churches. Associated with him were a number of unusually earnest ministers who had charge of his chapels. Wherever he preached there was soon a revival; crowds flocked to hear him, and large numbers were converted. When he went to some other place one of his ministers remained at the place he had left, to follow up his Gospel work. His adherents were called "Aitkenites;" and at one period, it seemed as if his chapels, in the course of time, would rival those of some of the Dissenters. Many who have departed to paradise were convicted and

converted under his faithful ministrations ; and some who are still alive cherish his memory with fervent affection. To show their great love for him, and perpetuate his honored name, some had their boys christened "Robert Aitken."

The year that Missioner Aitken was born, the author heard his father preach in his capacious chapel in London to a crowded congregation. Look at him ! His body is tall, his frame robust, and his presence commanding. His head is well formed, his cheeks glow with health, and his countenance is genial. He wears a black gown and evangelical signals—the bands under his chin. Had he a cast in one eye it would seem as if the celebrated Whitefield had risen from the dead and was again swaying hearers by his sacred eloquence. His sermon was based on the words, "And they crucified Him !" During the sermon the treachery of Judas and the Saviour's arrest ; his foes leading Him to the house of the High Priest, and from thence to the pretorium of Pontius Pilate ; from Pilate to King Herod, and from Herod back to Pilate, were so vividly depicted that the sermon reproduced the solemn scene of the Saviour's last few hours upon the earth. How graceful His gestures and soul-moving His voice ! It resembles a rich-toned organ with many stops, whose organist knows their combinations. His vocal range includes the tone of the stops "dulciana" and "vox celestis ;" also the stops "trumpet" and "diapason."

In plaintive tone he depicts the Saviour's homelessness : "The Son of Man hath not where to lay His head !" Sorrowfully He repeats His question to Peter, James and John : "Could ye not watch with me *one* hour ?" In a tone of wailing sorrow He describes His agony in Gethsemane, and repeats the words : "If it be possible, let this cup pass from me," and in a tone of resignation :

"Father, thy will be done." What surprise in His voice as He re-utters the Saviour's rebuke to His slumbering disciples: "Sleep on, *now*, and take your rest. Arise, behold, he is near who will betray me!" In his description of those who arrayed Christ in mock regalia, what irony he throws into their salutation: "Hail, King of the Jews!" We seem to see the mob who clamored for His blood as he now repeats the awful words in a tone of teeth-grinding hatred: "Away with Him! Away with Him! Crucify Him!" With reproducing power he repeats Pilate's question of surprise: "Why, what evil hath He done?" He now depicts, as if before our eyes, the Saviour's journey from the pretorium along the dolorous way to Golgotha, bearing the cross and sinking beneath it. In the words of St. Paul, we seem to see the Saviour set forth, crucified before our eyes, and to hear the ironical mandate, "Save *Thyself*, and come down from the cross!" Now we seem to hear His dying cry, "It is finished!" and to behold His eyes close in death, and His head dropped, His chin resting on His chest. The preacher's change of tone is not artificial, but natural, because induced by what his mental eyes see and his own heart feels. Now, in applying the sermon, the preacher, in a subdued and solemn tone, says: "Your sins and mine crucified the Saviour." And in his exhortation he gradually increases in pathetic volume of tone, until his own emotion for a moment chokes his power of utterance, and preacher and hearers find relief in tears. Then the preacher tenderly asks:

"Wilt thou let him bleed in vain?
Still to death thy Lord pursue?
Open all his wounds again,
And the shameful cross renew?"

The sermon described was the last that he preached at his chapel in London. Having made satisfactory arrange-

ments with the ministers of his chapels in different parts of England respecting their future use, etc., he resolved to return to the Church of England. Those who stood high in authority welcomed his return in 1841 to the Church he loved. Before the father returned to the Church of England he had resolved to work in harmony with her "*via media*" modes, or he would have continued to let his light shine on the outside. After successful labors in Leeds, Yorkshire, and also in Scotland, he took charge of Pendeen, in Cornwall. But he was not attracted by an ivy-covered Gothic church, an elegant parsonage, and a commodious school-house, for the place had neither. But before the end of two years he had erected a capacious church, a comfortable residence, and also a school-house. Some feared that his high ritual would repel the Methodists ; but they soon were among those who crowded the church on Sundays, and their voices were heard at the less formal services held in another part of the edifice on week evenings. An account of his labors, owned by God, would fill a volume. He remained there twenty-four years, but was absent occasionally to hold evangelistic services in different parts of England and Scotland. The term "mission" was adopted at a later period ; and, though called by a new name, he rejoiced to see the work for which he had all his life contended generally recognized throughout the Church of England.

He possessed a noble body, a good constitution, highly-trained vocal organs, great fluency of utterance, and unusual power of endurance. His intellect was clear and highly cultivated, but he preferred not to live all the time in intellectual Arctic regions. He had originality of thought, mental independence, and did not discard his own conclusions because some one who had lived in "the Dark Ages" entertained a different opinion. He was

very conscientious, affectionate and benevolent. He possessed a warm heart and great sympathy, and at times he was oppressed by the burdens of the Church, the sorrows of others, and his anxiety for souls, so much upon his loving heart.

Often, before engaging in any public religious service, he spent much time in earnest prayer to God, and he was as humble as a little child, truly living in the Divine Presence, his soul hungering and thirsting after righteousness. All his talents were consecrated to glorify God, and therefore God made him pre-eminently useful. Several church clergymen now in New York have seen him, heard his matchless voice, loved him while he lived, and now cherish his blessed memory.

CHAPTER VIII.

THE ALARM CONCERNING PAPAL AGGRESSION.

The Rev. Dr. Cumming in Exeter—He Attacks the Papacy—People Alarmed—An Imaginary Papal Mandate to Regain Power in England—Bach's Passion Music—The Abbey Crowded.

WHILE the author was in Exeter, Devonshire, he preached about twenty-five sermons in Exeter Hall to attentive congregations. While he was in the city he heard the Rev. J. Cumming, D.D., deliver one of his lectures on "Papal Aggression." The Rev. lecturer, who was "a formidable foe of the Papacy," had become the champion of the Protestants through his "public discussion in London with Daniel French, the barrister, who quoted passages from "the fathers of the Primitive Church," and was quickly followed by his opponent, who quoted the citations, with their context, on every essential point under discussion.

Dr. Cumming had access to the library of the National Museum, and made himself familiar with the Fathers of the Church and the history of the rise and progress of the Papacy. In his lecture in Exeter he said: "The Roman Catholics, who built many of England's churches and cathedrals, were skilful architects but very poor theologians." The author is not responsible for anything the Doctor affirmed, but records that his lecture in Exeter, as in other cities, had incited alarm. "NO POPERY!" was

painted on the walls of towns and cities in very large letters; and on the walls of other cities, in view of a recent "Government grant" to the Roman Catholic College in Dublin, Ireland, "DOWN WITH MAYWORTH AND POPERY!"

Many citizens, and some who could not read the writing on the walls, became very much alarmed. Some of them acted as if the College of Cardinals at the Vatican had authorized the Cardinal Archbishop of London to use any means to regain Papal dominion in England. Some imagined that, as a vestment of the Cardinal was scarlet, it had invisible contact with "the scarlet woman" of the book of Revelation; and that the Cardinal's pallium had been immersed in Papal dynamite. The alarmists seemed to behold a Papal Bull, and knew not that the name means "a bubble." Many Protestants acted as if the following document were actually before their eyes.

Whereas (*a*) By the execrable statute of Henry VIII., the apostate Catholic King of England, who forced *Fisher, Bishop of Rochester*, to die a martyr for his loyalty to the *Holy See of Rome*, also caused all who denied the Real Presence in the Holy Eucharist to die as martyrs, as if he were Christ's Vicar; and

Whereas (*b*) The King's high Parliament took cognizance of ecclesiastical causes to the temporal courts; and

Whereas (*c*) They made provision concerning clerks and benefices and the concerns of the hierarchy, as if he held the keys of the kingdom of heaven; as if the administration of these affairs were with the King, not with the successor of St. Peter; and in addition to these hideous encroachments the King also caused to be enacted terrible penalties against the Catholic clergy; and

Whereas (*d*) People of all persuasions of all countries have the liberty of coming into England except those

who have cures in England bestowed upon them by the Supreme Bishop, the Vicar of Jesus Christ; and these only are arrested, imprisoned, stripped of their fortunes, and banished ; and

Whereas (*e*) Proctors or notaries charged with the execution of the apostolic see, if they venture to set foot upon English ground and proceed in the fulfilment of their commission, are treated as the King of England's enemies, cast off from his protection, are exposed to the extremest hardships, and if any Catholic discipline or apostolic censure is urged against this usage it is treated as a capital offence ; and

Whereas (*f*) The Apostolic Legate in England was not received with the honor due to his rank, and the King and the Archbishop of Canterbury demanded that he should surrender the Bishopric of Winchester, canonically vacated by his acceptance of the Cardinalate, which heretofore had been the undisturbed possession of the Archbishop of Canterbury ; therefore

Resolved (*a*) That I, Pope Pius IX., the successor of St. Peter, authorize the recently appointed . . . *Cardinal Archbishop of Westminster* to carry out, by any means, this my Decretal to speedily regain for the Holy See the restoration of the Papal dominion in England ; and

Whereas (1) The Queen and Parliament of Great Britain, with her Archbishops, Bishops and other clergy, since the Reformation have held unlawful possession of our churches, abbeys, cathedrals and universities ; and

Whereas (2) "Presbyterians," "Congregationalists," "Baptists," "Quakers," "Wesleyan Methodists," "Primitive Methodists," "Free Methodists," "Reformed Methodists," and numerous other "schismatics" have erected churches and chapels and school-rooms in different places on the territory once under my control ; and

Whereas (3) The aforesaid usurpers are both heretics and schismatics, whose ancestors wickedly rejected the dogmas of the Council of Trent and daringly disregarded my authority ; and

Whereas (4) Under the Church of England "Toleration Act" other schismatics may imitate the aforesaid heretical and schismatic people who "call themselves Christians," until the diocesan boundaries of Roman Catholic Bishops and the parochial boundaries of Roman Catholic Parish Priests become invisible ; and

Whereas (5) I, Pope Pius, have duly appointed you "the Archbishop of Westminster," London ; in the name of St. Peter, by these presents I do authorize and command you, by the use of any means, religious, social or political, to diligently labor for the speedy recovery of all the Church property grasped from our control in the reign of the wicked Henry VIII., who released Great Britain from my triple authority ; and

Whereas (6) My Bishops, Priests and Laity transferred their allegiance to successive kings of England, Ireland and Scotland ; you will also use any means to bring their more enlightened successors under my more gentle triple rule ;

Resolved, (*b*) That the Catholic Cardinal Archbishop of Westminster, London, freely draw on the Vatican Treasury for the amount of any deficiency in the receipts from Roman Catholics in Great Britain incurred by his faithful fulfilment of this my decretal ;

(Signed) PIUS IX.,
Christ's Vicar on Earth, Lord over God's heritage, and the Earthly King of Kings.

Witnesses :

*** THE ARCH CARDINAL,
*** THE TREASURER,
*** THE SECRETARY OF THE VATICAN.

BROTHERLY LOVE.

"How beautiful the sight
Of brethren who agree
In friendship to unite,
And bonds of charity!
'Tis like the precious ointment shed
O'er all his robes from Aaron's head.

"'Tis like the dews that fill
The cups of Hermon's flowers;
Or Zion's fruitful hill,
Bright with the drops of showers;
When mingling odors breathe around,
And glory rests on all the ground."

Yet many who years ago were unduly alarmed, as they now look back admit that the Rev. Dr. Cumming, who said, "The end of the world is coming," the "Pope of Rome is coming," just before the coming of the end of the world—have been forced by stern facts to admit that his "Holiness" remained in the city of Rome; the Archbishop of Westminster has not molested England; and that the Roman Catholics worship peacefully within diocesan and parish boundaries of the Church of England. The Archbishop of Westminster's palace is not far from Westminster Abbey, and the dust of the Nation's great ones long ago or recently interred therein rest as peacefully as ever. The Abbey has not been defaced, but the crumbling parts have been restored. The dean, chapter and choristers have not been molested. To change our current of thought: if you will accompany the author, we will enter the Abbey. Should the Cardinal Archbishop see us he will not molest us.

BACH'S PASSION MUSIC IN WESTMINSTER ABBEY.

This Passion music, once chanted by nearly all the Lutheran congregations in North Germany, is still used in the remoter parts of Fatherland. In 1723 the Passion of our

Saviour as narrated by St. Matthew was set to music by John Sebastian Bach, the musical director of St. Thomas's Lutheran Church, at Leipzig. Bach, keenly feeling what he musically depicted, threw into this production deep religious pathos, and it now ranks among the masterpieces of the musical art. The words of the first part embrace verses one to fifty-six of St. Matthew 26 ; and the second and concluding part, the remainder of this chapter to the close of chapter 27. During the closing week of Lent in 1871 the Very Rev. Dean introduced into the services

IN WESTMINSTER ABBEY

Bach's masterpiece entitled the "Passion of our Lord according to St. Matthew." So great was the anxiety to hear this simple but soul-moving production that thousands were unable to gain standing-room within the precincts of the Abbey. That the solemnity of the services might not be marred by the crowding of an anxious multitude, no one could gain admission without a ticket, while the issue of tickets was regulated by the number of persons the Abbey would comfortably accommodate. Through the courtesy of Dean Stanley we were favored with a ticket of admission to the South Triforium, which we approached through the door leading to the celebrated "Jerusalem Chamber," in which the Revisers of the Scriptures meet. From our elevated position we obtained an extended view of the nave and aisles and choir and chancel of the magnificent Abbey, which presents one of England's finest specimens of pointed architecture, and beneath whose unequalled proportions repose the remains of so many of the great ones of earth. At seven o'clock plaintive strains pealed from the rich-toned organ, when

THE CHOIR GATES OPENED

and the surpliced choristers and clergy, with the Very

Rev. Dean and the Lord Bishop of London, proceeded to their appointed places. The tiers of seats sloping upward on each side of the gates of the choir in the nave were occupied by the instrumentalists. The galleries of seats, which extended to the third bay of the nave arcades, were occupied by the hundreds of choristers, and the canons, and other clergy of the Abbey. The specially-invited guests of the Dean and Lady Augusta Stanley occupied the reserve rows of seats in front of the nave pulpit. The thousands of chairs in the nave and aisles, and between the stalls in the choir, and in the aisles on either side of the choir stalls, and in the space from the end of the choir stalls to the rail of the chancel, were occupied by the public. The beautiful Abbey, filled with attentive people, presented an attractive spectacle, but, had it been ten times larger, the vast space would doubtless have been filled.

THE SERVICE COMMENCED

with the sentence, "When the wicked man turneth away from his wickedness," which was said by the Rev. S. Flood Jones, precentor of the Abbey. The General Confession, and the Lord's Prayer, and versicle-responses were uttered by thousands of voices in tones of devout earnestness. After a plaintive instrumental overture the paragraph commencing with

"*Come, ye daughters, weep with me,*"

was sung as a double chorus, and the antiphonal effects of the interrogatory sentences and answers were finely rendered. The recitative, "*When Jesus had finished all these sayings,*" etc., was sung by tenor and bass. "*Then assembled together the chief priests,*" etc., was recited by Mr. Cummings, the renowned English tenor. "*Not on the feast day, lest there be an uproar,*" was sung in double chorus with thrilling ef-

fect. The chorus, "*To what purpose is this waste?*" which followed the recitative, describing the anointment of Christ's head with very precious ointment, seemed to reproduce the scene described. After a contralto aria commencing,

"*Thou blessed Saviour, Thou,*"

and tenor and bass recitatives of the bargain of Judas Iscariot with the chief priests, and the keeping of the Passover, and Christ's prediction concerning Peter, the following was movingly sung as a tenor solo and chorus :

"O grief ! Now pants His agonizing heart :
It sinks within—how pale His countenance !
They lead Him to the judgment hall ;
None there is found to comfort Him.
The powers of darkness now assail Him,
While murderous men prepare to seize Him.
My Saviour ! Oh, could my feeble love
Thine agony and sorrow
Assuage or help t' endure," etc.

"O Father, let Thy will be done !
For all things well Thou doest.
* * * * * * *
Who trusts in Thee
Shall ever be
In perfect peace, from danger free."

The tenor and bass recitative describing the arrival of Judas with an armed multitude, and our Lord's betrayal, was followed by a soprano and contralto duet :

"My Saviour, Jesus, now is taken," etc.

While this duet was sung in plaintive, moving strains, the chorus, accompanied by all the instruments and the full power of the organ, stirred the soul to its depths.

"Leave Him ! leave Him ! bind Him not !
Have lightning and thunder in clouds disappeared ?
Now open, oh, bottomless pit, with thy terrors :

Destroy them
And spoil them ;
Devour them
And crush them
With sudden rage,
The treacherous betrayer, the murderous throng."

The tenor and bass recitative of the other incidents attending our Lord's arrest was followed by the chorale commencing :

" O man, thy heavy sin lament,
For which the Son of God was sent
To die upon the cross."

At the close of this chorale the Very Rev. the Dean preached an eloquent and impressive sermon on " My soul is exceeding sorrowful, even unto death," etc. (St. Matt. 26 : 38). The sermon produced a marked effect on those who heard it. The following condensed report will give the reader some idea of its design and scope :

In a distinct and far-reaching voice the Dean remarked that he had selected for meditation " the agony at Gethsemane, partly because at that point they had arrived in this sacred service, and chiefly because it was that which revealed to all Christians, as it were, the innermost soul and meaning of the whole story of the Passion. It was not upon the physical sufferings of the crucifixion that the Bible mostly invited them to dwell, but the sufferings which were expressed in the Garden of Gethsemane. Christ might have longed that the cruel suffering which He had so long anticipated might pass from Him. His struggle was not, however, human, but divine. He felt the loneliness of the hour and the desertion of His disciples ; He saw that Peter, James, and John, instead of watching around Him, had sunk into a deep slumber ; the immortal

Divine had been constrained to turn for help to the mortal and the visible ; but from His own three dearest and best-beloved friends He obtained no help or sympathy. But there was yet something deeper : it was the sense of human wickedness entering into His soul, so as almost to take possession of it. In the language of St. Paul, ' He who knew no sin was made sin for us.' The thoughts of the sins of the world gathered before our blessed Lord in millions ; they came in troops more numerous than the locusts ; they were an army of the living and the dead ; all sins were present to His memory ; the victims of hopes blighted, vows broken, of sophistry, unbelief, passion, agony of remorse, the anguish of shame, and the sickness of despair—all appeared before Him there. This was what ' troubled His soul to its inmost depths, and made Him exceeding sorrowful even unto death.' Of all those various forms of anguish men may have partaken, or may partake, in proportion as they had within them any particle of the God-like and Christ-like—any spark of the heroic, the saintly, or the divine—any sense of that detestation of sin which was amongst the purest and the best. It was to all a warning and a consolation, and a protestation against misery and wrong-doing. Another thought which had been uppermost in his (the preacher's) mind was the great example which it set of how and in what spirit men ought to pray. Let all ponder well the agonizing supplications of Him, our divine example, in the Garden of Gethsemane. Everything went to render the situation more terrible ; and surely it proved beyond dispute that there was something nobler and higher in the efficacy and in the answer to prayer than the mere demanding and receiving special blessings for which men asked. They were encouraged by the narrative to lay their sins before their Father, to cast all their cares upon Him.

"If, however, no direct answer were given—if the cup did not pass away from them—he enjoined them not to let their faith be shaken. To Christ heavenly strength was given to bear all the pains and sorrows that were laid upon Him. In the power of that strength He rose from His knees, no longer sorrowful, but calm and cheerful, ready to go forth and meet His enemies. If ever any act or event in the world's history was essential to its onward spiritual progress—essential to the elevation and purification of individual men—it was the anguish which that night represented to them, so supremely conveyed in the words, 'Thy will be done.'"

The Dean's able sermon prepared the mind for the increasing musical intensity of Part II. of Bach's "Passion of our Lord." After the contralto solo,

"*Alas! now is my Saviour gone,*"

Christ's trial before Caiaphas was vividly reproduced by responsive tenor and bass. The answer to the high priest's questions was sung by all the choristers, accompanied by all the instruments, and the sudden answer of the blood-thirsty multitude,

"*He is guilty of death!*"

was musically startling! So also was the sarcastic interrogatory,

"*Oh, tell us, Thou Christ, who now smote Thee?*"

Soprano and tenor and bass soloists pathetically recited the inspired narrative of Christ denied by Peter, and the apostle's bitter sorrow, after which, with a violin obligato, a tremulous contralto plaintively wailed,

"*Have mercy upon me, O Lord, for I am in trouble:*
My strength faileth me because of mine iniquity."

The answer to Pilate's question whether he should release *Christ* or *Barabbas* was sung in double chorus, accompanied by all the instruments and organ diapason, and the startling shout, "Barabbas!" rang through the Abbey like the rattling of suddenly discharged musketry! The effective rendering of "*What shall I do, then, with Jesus?*" and the full chorus answer, "*Let Him be crucified!*" which was repeated with increased power of the wildest intensity, cannot be described.

The tempest of feeling roused was then subdued by the plaintive chorale,

"Oh, Thou whose head wast wounded
And pierced with prickly thorn," etc.

The inspired narrative describing the supernatural darkness accompanying the crucifixion was recited by Messrs. Cummings and Beale in solemnizing tenor and bass. The Saviour's loud cry,

"*My God, My God, why hast Thou forsaken Me?*"

was sung in tones expressing the climax of mental agony, and pierced to the soul's innermost recesses. Mr. Cummings, who produced a marked impression by his plaintive rendering of the sentence, "Peter went out and wept bitterly," caused a general thrill by his recitative, "JESUS CRIED WITH A LOUD VOICE AND DEPARTED." The emotions excited by the thrilling rendering of the Saviour's dying cry were tranquillized by the bass aria, "'Twas in the cool of eventide," and the solo and chorus,

"Now doth the Lord in peace recline,
His troubles o'er which for our sins He long hath borne," etc.

This was followed by the plaintive double chorus,

"In tears of grief we here recline,
Murmuring to thee in the tomb," etc.,

which closed the musical part of this deeply interesting service. The Dean having pronounced the benediction, the immense audience quietly left the Abbey. The soul-moving and solemnizing effects of the service described will not soon pass away.

CHAPTER IX.

THE ADOPTION OF THE TERM "THE PAROCHIAL MISSION."

Mission at Bedminster, Bristol—Clergymen in a Coal Mine—The Number of Missioners—The Bishop of Derry appreciates Enthusiasm—The Twelve Days' Mission in London—Bishops Mission Leaders—Preparation for the Pre-Lent Mission in London—Bishops Address the Clergy—The Retreat at Cowley—Clerical Retreat in St. Paul's Cathedral.

A NUMBER of years after the Rev. Robert Aitken returned to the Church of England the Holy Spirit moved the awakened clergymen to hold a series of consecutive services, termed "a mission," in parishes whose rectors, vicars or incumbents welcomed them. The first mission that incited unusual interest was held in Bedminster, a suburb of Bristol, and the Bishop of Gloucester, now the Archbishop of York, preached the opening sermon. In addition to the services in the parish church some of the mission clergy visited an adjacent coal mine, and preached to the coal-blacked miners, who seldom saw the sunlight, and did not often hear a sermon. This visit to the mine, soon noised abroad, removed the impression that church clergymen imagined that the Church was established for their own benefit and to minister only to the wealthy and respectable; and before the mission services closed persons poor and ignorant crowded the church where they were held. Among them were some who were shoeless and their garments patched. God's blessing rested on the

mission, rich and poor were benefited, and the missioners greatly encouraged.

At the time the mission referred to was held, of the more than twenty-two thousand clergymen of the Anglican Church, only seven of them labored as evangelists. But their number gradually increased; more missions were held; and occasionally a few of the aroused rectors would leave their comfortable rectories to conduct missions in parishes whose rectors desired their co-operation. Prominent among the leading missioners were the Rev. Robert Aitken, of Penzance, Cornwall, and the Rev. Father Benson, of Cowley, Oxford, who organized a Brotherhood of Missioners. For several years the missions held in parishes remote from each other, though greatly blessed, excited only local interest. General interest was awakened by the twelve days' mission held at the same time in sixty of the London churches, in the year 1869. Their pews were filled, aisles and naves and entrances crowded, and thousands, unable to gain an entrance, reluctantly returned to their homes. Many Christians were aroused and many sinners saved; and the newspaper reports of the services caused amazement that the Gospel was so earnestly, faithfully and affectionately preached by clergymen of the Church of England.

The author saw in London the missioner who obtained the first license from a bishop to hold parochial missions. He was one of the Cowley Brotherhood of Missioners, and retained the official document. After missions had been held in other towns and cities, and their usefulness as a supplementary parochial agency had been thoroughly tested, some of the missioners resolved to hold no more by mere episcopal sufferance, and that they would implore no more "mission licenses." If bishops were willing to inaugurate missions, and share the responsibility of their failure or

success, they were ready to labor as heretofore, and loyally co-operate with bishops who would be their overseers *and* leaders. Their flame of holy fervor could not be easily extinguished, and that it might shine within the Church of England, bishops wisely concluded not to imitate their too cautious predecessors in the days of Whitefield and the Wesleys, and have true church work done within their dioceses yet free from their authority or canonical control.

The eloquent Bishop of Derry said: "If some of our clergy can preach to sinful women of the love of Jesus Christ until the tears trickle between their jewelled fingers, and make the powers of the world to come present, causing men at enmity to feel that it is a fearful thing to be in the hands of a just and holy God, but a blessed thing to be at peace with Him through the Lord Jesus Christ, let us not try to put a hand of ice upon their lips of holy fire."

A number of bishops realized that it is incongruous to claim as diocesan territory places which they never visited, and where are multitudes for whose soul welfare the Church was doing nothing. Bishop after bishop and rector after rector resolved to reach them through missions, not to supersede but to supplement the parish system, because it had proved inadequate to meet the soul necessities of all classes. Missioners heartily co-operate with rectors, and their supreme desire is, through God's blessing, to melt what the rectors mould or nurture. And the archbishops, bishops, and the majority of their clergy may no longer be called "idolaters to the Church's quiet ways," through which so many thousands within parochial boundaries had lived and died without any special efforts to save them by the Church of England. The abiding good results of the twelve days' mission held in the sixty London churches, in the year 1869, encouraged bishops and rectors to desire that missions hereafter be held on a more exten-

sive scale. Over four millions of souls are now within the limits of the metropolis of the British Empire. All are within parochial boundaries, but a vast multitude have not availed themselves of parish church privileges, and have grown up parochial heathens. Under the ordinary working of the parochial system multitudes have perished, but through the supplemental agency of parochial missions the long neglected are gradually coming under church influence.

During the past fifty years St. Paul's Cathedral, Westminster Abbey, and many ancient churches have been restored or repaired. Numerous capacious new churches have been erected ; but vast multitudes, who are Christless and churchless, never enter them. As the work of the Church is not completed by providing church luxuries for the rich and respectable, and an income to meet "current expenses," in view of the multitudes in London sunk low in vice and ignorance or benumbed by indifference, and the large class not vicious and in comfortable circumstances, who made the Lord's Day a day of pleasure or of revelry, the bishops urged their clergy to implore a personal baptism of the Holy Ghost, to prepare to benefit "all sorts and conditions of men," for whom the Church prays ; and to remember that even criminal men and fallen women should no longer be left by the Church to the tender mercies of policemen and to the sole care of chaplains of reformatories and of penal institutions. Because multitudes are dying without hope, the prayer ascends,

"Revive Thy work, O Lord,
Thy mighty arm make bare ;
Speak with the voice that wakes the dead
And make Thy people hear.

"Revive Thy work, O Lord,
Disturb this sleep of death,
Quicken the smould'ring embers, Lord,
With Thine Almighty breath."

CHAPTER X.

THE ANCIENT CHURCH OF PERANZEBULO.

Entombed in Sand during 1000 *Years—The Mounds of Sand Removed—Plainness of the Architecture—St. Peran Preached the Gospel in Cornwall—St. Augustine Arrived in England at a Later Period—The Fate of Unfaithful Apostolic Churches.*

To visit Peranzebulo, on the northwest coast of Cornwall, the author walked from Truro to the barren belt of sand hills which now gird the shore of Perans Bay. The whole region is wild and cheerless and desolate. The numerous sand hills resemble the mountain waves of the roused ocean. Some are so high that the adjacent ocean can only be seen by climbing their summits. Numerous rabbits burrow in the region, and are kept from starving by stunted and coarse herbage that here and there cover a few of the mounds. But, though nature is here in a garment of sadness, and even sea-birds with piteous scream hasten from the region, the site of the present vast amphitheatre of sand hills was once a place of joy and gladness.

Here a happy people lived, and here early Cornish Christians worshipped. The place now covered with sand hills is celebrated in Cornish annals; for princes and nobles were among the number who resorted hither to worship at the shrine of Peran, the devoted Cornish apostle. But the celebrated church built over his resting-place, with the adjacent dwellings and verdant meadows, gradually disappeared. The powerful waves of the Western

Ocean gradually lashed down the ancient sea barriers. Though the anxious inhabitants labored with all their might to keep back their encroaching invader, the Atlantic became the victor. And while the ocean gradually submerged portions of the land the fierce northwest wind furiously blew the sands from the shore into the hillocks that entombed the gardens and dwellings and the venerable church. Year after year the depth of sand increased, till at length the escaped inhabitants could not point to the site of their ancient homesteads, nor to the revered spots where beloved ones reposed.

The devoted Cornish Christians were thus deprived of the privilege of meeting in their ancient church ; but as the result of proverbial Cornish zeal there was another church erected on the other side of the valley, and close to a brook, which was considered an effectual barrier against approaching sands. But the audits made for draining the tin mines gradually dried up this liquid protection. According to an ancient historian, several centuries since "the parish was almost drowned with the sea sande that the N. W. winde whileth and driveth to the lande in such force as the inhabitants have been once already forced to remove their Church, and yet they are so annoyde, as they dayly lose their lande." About the close of the seventeenth century the second edifice was partially buried by the gradually deepening sand, and often access was difficult. At length the second church was abandoned, and a third one erected three miles distant. This building, which has a tower, two aisles and transepts, is partially built of the ancient pillars and aisles removed for this purpose from the second edifice at the time of its abandonment. It was with no ordinary feelings that we gazed at this ancient stone memorial, and surveyed the whole edifice from its present lofty pulpit.

Though for many centuries the Church of St. Peran had been concealed beneath the sands, and the aspect of the surrounding region had been totally changed, its site has been discovered, and the sands that entombed it, from its foundation to its highest pinnacle, have been removed. Though the waves foamed, and the winds blew, and clouds of sand suffocated, W. Mitchell, Esq., undismayed by former failures, removed the accumulating sands of centuries, and about forty years ago "had the unspeakable honor and happiness of laying open to admiring crowds the ancient British church, and of presenting it to the wonder of antiquarians and the gratitude of Cornish men." The architecture was unpretending, the walls rough but solid, and the door-way ornamented on the corbels of the arch. In the nave of the building, attached to the western, northern and southern walls, were stone seats of very simple construction, while in the unadorned chancel, at the eastern end, stood a neat stone altar. The church originally contained a curious stone font, which we saw in the church last erected. When the altar was removed three skeletons were discovered, one of unusual size, supposed to be that of the venerated St. Peran. As this church was built centuries before the Romish missionary Augustine touched British shores, and its history proves that the Anglican Church was not of Romish origin, we stood on this ancient site, and also surveyed its adjacent monument, with feelings of profound interest. Century after century the British Christians in Cornwall resisted Papal usurpation. For rejecting the practices of Rome they were pronounced "a detestable army," "a polluted people;" but with great fortitude they declared their entire independence of the authority of Rome. A fragment of a preserved portion of one of their protests reads: "Bee it known to all Xtian people, that we are fel-

low servants and members of one Church of God." According to reliable history, the Anglican branch of the Apostolic Church was founded by St. Paul. At a very early period the Anglican Church was canonically represented in General Councils. When Augustine arrived in Britain he found organized dioceses, with bishops, priests and deacons. The Anglican Church exercised her spiritual functions for centuries before the chief pastor of the diocese of Rome received the title "*Universal* Bishop."

The Church of St. Peran was entombed for centuries through a physical cause, but recalls the fate of the apostolic churches of Asia Minor, which became invisible through moral delinquency.

That unappreciated privileges God removes in judgment is evident from the fate of the once flourishing churches in Corinth, Philippi, Colosse, Thessalonica, and the seven churches in Asia Minor. Their ministers were stars, and the congregations candlesticks, and one like the Son of Man in glory shone amongst them. But when the stars shone not, and the candlesticks gave no light, what was the result? What is the present condition of the places where the Gospel sun once shone? Lonely walls, tenanted by the jackal, now occupy the site of the once populous city of Ephesus, whose church was incited to prove faithful by the promise, "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God"—Rev. 2 : 7. In Smyrna, whose church was cheered by the promise, "He that overcometh shall not be hurt of the second death"—Rev. 2 : 2—there are but two Protestant churches, and Protestant schools have failed; and where the truth was once preached superstition reigns! In Pergamos, whose Church received the warning, "Repent; or else I will come unto thee quickly, and will fight against (the Nicolaitanes) with the

sword of my mouth"—Rev. 2 : 16—out of a population of sixteen thousand, fourteen thousand are worshippers of the false prophet of Mecca ! Thyatira, whose Church tolerated the teaching of the false prophetess Jezebel, was lost to the Christian world from the fall of Constantinople until brought to light in the seventeenth century under the Turkish name Akhissar ! Sardis, whose Church in St. John's day had a *few* undefiled names, shows that when a church candlestick is removed commercial prosperity departs, and social attractions wane ! Sardis is now a massive ruin, with scarcely a house standing, and the region a scene of gloomy solemnity ! Philadelphia, before whose Church the Saviour had opened with the key of David a door of usefulness, did not perpetuate her glory or her privileges. On the site of the church edifice in which the *Te Deum* was wafted, and in which was confessed, "We have left *undone* the things which we *ought* to have *done*," a massive ruin is the present monument of glories and privileges that lost their succession !

The Church of the Laodiceans produced no fruit, and the members were notoriously inactive. They refused to bestir themselves for their own or for others' good. They were not characterized by the sensationalism of holy fervor, nor that of chilling ice. Had the Bishop of Derry been *their* angel the eloquent Bishop's caution not to freeze enthusiasm would have been unnecessary. For the clergy and laity of the Church of Laodicea were "neither cold nor hot," and so offensive to the Saviour that He threatened to expel them ; and even the place where she slumbers is a mass of ruin and a scene of desolation !

Where are the churches that once belted Africa ? Apostolic Church candlesticks have been removed. Through their removal enterprise stagnates, commerce slumbers, improvement puts on a robe of rags, civilization dies !

And those who complain that to build so many churches and support so many bishops and other ministers is a very expensive luxury, must be reminded that if God should permit all the churches in a city to be closed, and on His servants' lips place the seal of silence, what it would cost them to erect new prisons, support more policemen, and pay busy hangmen to dispose of the lawless who would destroy them and seize their property would be much more formidable than dropping the *smallest* silver coin or a nickel on the plate when the offertory is taken, however worthy the object for which an appeal is made! Let those who complain of *the repeated appeals of our* bishops for means to enable them to extend the Church remember that unwise Church economy is national destruction.

An able divine has stated that ancient cities with scarce an exception *wasted* from the day when the truth was removed, and grew into monuments—monuments whose marble is *decay*, and whose inscription is *devastation*—telling out to all succeeding ages that the readiest mode in which a *nation* can destroy itself is to despise the Gospel with which it has been entrusted, and that the most fearful vial which God can empty on a land is that which extinguishes the blessed shinings of Christianity!

That the exalted privileges of the clergy as ambassadors of Christ be not removed, let us prove by wakeful activity that we appreciate them. That the great privileges of the laity be not taken from them, whatever they can do to extend Christ's Church let them do with all their might. Let those who take hold of worldly enterprises with such intense earnestness, and advance such large sums to tunnel mountains, and bridge valleys, and compass the earth with electric wires, and build steamships to go to the ends of the earth, and expect no returns from their investments for years—let them not treat Christ's Church as they treat a *questionable* creditor, nor as Dives fed Lazarus!

May the whole Church earnestly pray for the descent of the Holy Spirit, whose warmth can melt the ice of spiritual winter ; whose light can reveal joys substantial and eternal ; whose dew can moisten the fallow ground and cause celestial fruits to grow, and whose consolations give the prelude of the glad song of the redeemed :

" Unto Him who hath loved us,
And cleansed us from sin,
Unto Him be the glory
Forever. Amen !"

CHAPTER XI.

THE NEWTON THEOLOGICAL INSTITUTION, MASS.

Four Eventful Years—Sorrow upon Sorrow—Blessing after Blessing—"Aunt Mary Ann"—"Bertie and Jamie"—"Fannie and Freddie"—The Professors and their Families—The Rev. Messrs. Adlam, Osler, and Alden.

The author would be ungrateful should he not include a brief reference to *Newton Center*. But he writes with mingled emotions of gratitude for blessings vouchsafed, and thankfulness for the uniform kindness of many friends. During his residence at Newton he saw both sunshine and darkness ; but

> "Behind a frowning Providence God hides a smiling face."

Sorrow followed sorrow in rapid succession, and blessing succeeded blessing ; God graciously kept His afflicted child's head from sinking beneath billows of trial, and fulfilled His promise :

> "When thou passeth through the waters, I will be with thee ;
> And through the rivers, they shall not overflow thee."

While at Newton Center his sister, while suffering from an attack of neuralgia, was drowned. On Saturday he left Newton to preach at a distant place on Sunday. During his absence his sister Mary Ann was found dead, drowned in the Charles River. *The Rev. Horatio B. Hackett, D.D.*, Professor of Hebrew and Biblical Exegesis, conducted the

solemn funeral services. *The other professors* of the seminary, *the Rev. H. J. Ripley, D.D.*, Professor of Sacred Rhetoric; *the Rev. Dr. Arnold*, Professor of Ecclesiastical History; *the Rev. Alvah Hovey, D.D.*, Professor of Systematic Theology and *President of the institution*, and *the Rev. Oakman Stearns, D.D.*, pastor of the church, took part in the services, and, with the students, accompanied the funeral procession up the hill to the place of interment beyond the Mansion House. Having obtained permission from the trustees of the institution, the remains of the author's son, "*Jamie*,"—who, through an accident in Newport, died *a happy little Christian;* and the *Rev. Dr. Adlam*, pastor of the First Baptist Church, preached the funeral sermon, which was afterward printed in the *Watchman*,*—were removed to Newton.* The sympathy and kindness of *the Rev. Lemuel Osler and his wife are here with gratitude recorded.* Later, his little boy, *Bertie*, died in his father's arms of malignant croup. At the funeral service, at the institution cemetery, the *Rev. Dr. Hovey* tenderly sustained his trembling pupil, while his fellow-students softly sang the anthem:

"*Cast thy burden on the Lord, and He will sustain thee.*"

Having for four years studied *Hebrew and Biblical Exegesis*, taught by Professor Haskett; *Systematic Theology*, by *Hovey; Church History*, taught by *Professor Arnold*, and Sacred Rhetoric by Dr. Ripley, the author graduated with the members of the senior class. When receiving their diplomas, *the professor* who delivered the address quoted what a *quaint Divine* had said: "When your clothes are worn out, you can buy a *new* suit; if your health should fail, it may be restored; if you lose your money, you may *earn more;* but *if you lack common-sense, only God can help you!*"

* *The preacher now rests in Paradise.*

After the author had graduated he became pastor of the new Baptist Church at *Brighton*. At its dedication the professors referred to took part in the services. Before he "accepted the call" he had stipulated that "the choir *lead* the singing, and permit the command of the Psalmist to be obeyed :

> "*Let the people praise Thee, O God,*
> *Yea, let all the people praise Thee.*"

When all the pews had been rented, and the new church was filled, some of the well-to-do occupants *demanded* more attractive music. After due consideration, the pastor concluded that it might be a waste of time to make discord by contending with the music committee, *backed by Mammon*, and he wrote his resignation, not of *his preference for congregational singing*, but of his pastoral charge. At the time specified he preached his *farewell sermon*, and departed in peace from Brighton. Immediately he became *pastor of the Worthen Street Church, in Lowell, Mass.*, of which the *Rev. Dr. Lemuel Porter* had been for years one of the able predecessors, and who was much beloved.

In the second year of the author's pastorate in Lowell, and when the Church and society were unusually prosperous, he received word from London, England, that his only brother had been seriously injured. At the time when a pyrotechnic factory, not far from Spurgeon's Tabernacle, was on fire, *F. G. Bonham* was near, and learned that one of the employés had not escaped. *He hastened to the third floor*, and found her. Hurriedly he led her safely to one of the front windows. *Suddenly* a rocket went off, struck his head, and he was hurled to the street, and in the confusion was trampled upon by some of the people. Soon afterward the tidings reached Lowell that the accident hastened his death, and that his remains reposed in one of the Lon-

don cemeteries, which the author has visited. *A few months later* the pastor's dearly loved boy "*Freddie*" *was sick with scarlet-fever.* So soon as practicable his parents took him to the house of his maternal grandparents at *Lakeville, Mass.*, that a change of air might *facilitate the child's complete recovery.* But alas! after their arrival his aged grandmother was smitten with apoplexy. Within a few days her grandson, "*Freddie*," had become much worse. The grandmother in one room at intervals uttered her dying groans; and her grandchild in an adjoining room uttered his dying groans, but in a feebler tone. After a few struggles he died in his father's arms; and before day-dawn his grandmother departed this life. . . .

The remains of Freddie were taken to Newton to rest, until the first resurrection, near the remains of his "*Aunt Mary Ann*" and "little Jamie." From this mournful scene the bereaved parents returned to Lakeville to follow to the tomb Freddie's grandmother. *A few months later* the pastor's only daughter, *Fannie*, grew weak, and rapidly lost buoyancy of spirit. *Mrs. Henry Fenner*, of South Orange, N. J., whom *Fannie dearly loved*, and who *dearly loved Fannie*, came to Lowell to see and to cheer her. While *Mrs. Fenner* remained with her *Fannie* seemed to improve, and again became cheerful. *Mrs. Fenner* had returned to South Orange to attend to her own children, who also loved "*little Fannie*," and Fannie loved them. Early one morning, as if a celestial messenger had arrived to bear another soul on high, with extended arms and open hands and an ecstatic look Fannie exclaimed: "*Take me!*" . . . *She also now rests* in the sacred little cemetery at Newton Center. The father here makes a record of the kindness of the Rev. Dr. W. H. Alden, the successor of the Rev. D. C. Eddy, D.D., who was pastor of another Baptist church at Lowell. *The professors* at

Newton again showed the much afflicted parents very great kindness. If the reader were the author, could you leave the beloved friends at Newton out of your book? *The Rev. Dr. Hackett*, and the *Rev. Dr. Ripley*, and the *Rev. Messrs. Henderson* and *Perry*, two classmates, who followed the author into the *Episcopal Church*, with *President Talbot*, another dear classmate, are now

> "Asleep in Jesus, blessed sleep,
> From which none ever wake to weep."

And as the families of the professors sympathized with the author when *he was bereaved*, in *grateful remembrance* he here gives expression to his heartfelt sympathy for them, cheered by the hope that soon, in the New Jerusalem,

> "We shall meet with those departed,
> Who have bowed beneath death's wave.
> * * * * * * *
> "We shall meet those buds of promise
> Blighted by death's chilling hand;
> We shall see their fadeless beauty
> Blooming in the goodly land."

CHAPTER XII.

THE AUTHOR RESOLVES TO REVISIT ENGLAND.

He Resigns his Pastorate—Proposes a Successor—The Farewell Service—Resolutions and a Purse—Arrives in England—The Guest of Wm. King, Esq.—The Rev. Dr. Taylor—Why the Author cannot be his Successor—The Rev. Dr. B. Candlish—The Rev. Dr. Guthrie.

Early in the third year of the author's pastorate in Lowell he concluded that he needed a change in order to recover his waning energy and increasing depression, and concluded to resign his pastoral charge. The deacons urged him not to do so, but to take a six months' vacation. After due consideration, as he could not rapidly recuperate if the cares of the Church were still on his mind, he proposed to the pastor of the Baptist Church at Attleboro, Mass., to exchange pulpits on a Sunday specified, so that the Attleboro pastor could form an idea whether he would settle in Lowell if the Church so desired. The author, while in Attleboro, was the guest of Mr. and Mrs. Guild, the latter one of his wife's sisters, who, a few years later, departed this life; her husband soon followed her; and within a few years her father followed his deceased wife to Paradise. Thus

> "Friend after friend departs. Who hath not lost a friend?
> There is no union here of hearts that knows not here an end."

The people of the Worthen Street Church were pleased with the pastor from Attleboro. "and sent him a call,"

which he soon afterward accepted. The members of the Worthen Street Church, at the "farewell service," publicly presented their retiring pastor with a series of resolutions; also a purse of money, to enable him to make a special visit to any desirable place when on the other side of the ocean. "'The farewell meeting' was mutually pleasant; but with conflicting emotions we bade each other '*good-by*,' *but not forever.*"

Very soon he also said "farewell" to his wife and only son, "Joseph Fenner," and sailed from Boston to Liverpool. After his arrival he was the guest of *William King, Esq.*, of Liverpool, and in his cheerful household gradually regained strength. At this visit he became acquainted with the *Rev. William M. Taylor*, who invited him to preach in the Presbyterian Church at Bootle. This large church was the result of Dr. Taylor's intense devotion and great perseverance. After the much-beloved pastor left England to be the minister of "the Broadway Tabernacle" in New York Mr. King was *unofficially* asked: if the elders should call his guest, would he accept the vacant pastorate? The gentleman was not then aware that the visitor from America was a member of a "Close Communion Baptist Church."

So soon as his strength permitted he went to Glasgow, Scotland, and visited museums and universities on week-days, and heard eminent Scotch divines preach on Sundays, including *the Rev. Dr. Caird*, of Glasgow, who had become widely known through a single sentence in the sermon he had preached when "the *Queen was present!*" The Doctor had the Scotch temerity to say: "So far as organization may be involved, there is no more true religion in the Established Church of England than in the Royal Exchange at its metropolis!" "The Doctor is an able and impressive preacher, but years ago used hard sentences.

In a sermon on 'We who have Believed do Enter unto Rest,' the learned professor and preacher said: 'The Christian's rest is not the rest of *immobility*, but the rest of *equipoise*.'" The verger conducted the author to a seat located where he could hear and see the preacher, and take notes of the sermon, and also his oratoric portrait. Attired in gown and bands, the Doctor preached a very able and instructive discourse, which was solemn and impressive.

While in Glasgow, the author heard *the Rev. Dr. Candlish*, a fearless leader of the "Free Kirk schism." He ascended the stairs of his pulpit more rapidly than *Canon Liddon* enters the pulpit at St. Paul's, London! A small fold of the Doctor's gown was caught by the pulpit door as he quickly closed it, but it was released by the attending verger. The Doctor's face was wrinkled, and his noble head had curly hair. His accent was "*very Scotch*." His utterance was rapid. His sentences were bright with lucid textual exposition. At times he placed his hands on his notes, as if an invisible thief designed to steal them, looked straight into the faces of his deeply attentive hearers, and nervously uttered his successive sentences. He then straightened himself for a moment, and in the style described began a new division. The learned Doctor "spoke from a warm heart and made cold hearts feel, and this is eloquence." *Dr. Candlish lived to see* the disruption storm his power had evoked calmed. He died in peace, sincerely loved, greatly admired, and highly respected. He possessed the fearlessness of John Knox whenever he believed that right was on his side, and fought against *the Established Church of Scotland* as daringly as Dr. Cumming, of the Scotch Kirk, Crown Court, London, battled against "Papal aggression" in England.

In Edinburgh the author attended service in the crowded church in which the *Rev. Dr. Guthrie* preached. The

theological prayer gave the key-note of the sermon. The preacher was six feet in height, had a noble presence, great power of graphic description, a sonorous voice and fluency of speech. "It was good to be there." The Doctor preached a powerful and impressive sermon on man his own tempter, and the subtle and vigilant adversary his external tempter to induce him to commit his easily besetting sin. *Dr. Guthrie* was the pioneer in establishing "*Ragged Schools*" in Scotland. He was also a great friend of the poor who exist in the disease-breeding hovels of Edinburgh, and also *a leader* in the Midnight Mission efforts to rescue the fallen and abandoned from the bitter pains of the second death. A person was asked: "How does *Dr. Guthrie* compare with *Dr. Candlish?*" "The hearer of *Dr. Candlish* may be compared to a person passing through a field of ripened wheat; but the hearer of *Dr. Guthrie* resembles a man who is passing through a beautiful garden of variegated and fragrant flowers."

The Rev. Dr. Guthrie now rests with many of the rich and of the poor whom his pictorial sermons allured to "*set* their affection on things above." The Doctor when first settled became discouraged. He closed one of his sermons by relating an illustrative incident. The sleepy hearers became attentive. He pursued the same mode on successive Sundays. His congregation gradually increased, until his church could contain no more. As from his study window he could see the distant ocean, and had seen some vessels wrecked, his nautical illustrations closed a number of his sermons. It was reported that he could not preach without using one of them. This is an exaggeration belonging to the class, "always, all the time, forever," etc. It is, however, true that after he came to Edinburgh, at times he related what he had seen of the eventful life of those who sail in ships and do business on the deep waters.

CHAPTER XIII.

THE REV. C. H. SPURGEON, THE BAPTIST ORATOR.

The Metropolitan Tabernacle—Americans with Bowie Knives—The Opening Service—The Blind Man's Ecstasy—Spurgeon's Continental Tour—Caricatures of the Papacy—The Baptistery at Pisa.

During the building of the Metropolitan Tabernacle in London the Rev. C. H. Spurgeon concluded "not to preach in his new Tabernacle until the capacious structure had been paid for, so that it would be the Lord's, and not the builder's." He did not approve of debts on places for the worship of Almighty God. To him it was painful to read of a church or chapel that had been built for one of God's holy temples sold by the sheriff to cover the amount of the foreclosed mortgage. He therefore consented to receive the proceeds of the sale of tickets of admission to his own services in many places toward the fifteen thousand pounds sterling—the cost of his Tabernacle. Shortly before the Tabernacle was completed the author was conducting evangelistic services in Annan, Scotland, the birthplace of Edward Irving. Desiring to be present at the opening services, he arranged with the Rev. Dr. Reed, author of a book named "The Blood," to take charge of the service at the close of the farewell sermon. The author pressed through the crowded aisle, entered a carriage in waiting outside, and travelled during the night, and reached London in time to attend the bazaar in the Tabernacle. There

were no "wheels of fortune," nor "grab bags," nor other gambling devices. But he was amused when a fair lady said: "I do not admire Americans!" "Why not, madam?" She answered: "I have been told that some of them carry a pistol, or 'bowie' knife, or 'dagger,'" was the answer. He was a little amused, for on her own large table were several ugly-looking daggers for sale, in order to increase the building fund! *Some people* were at that time ignorant of much that pertained to America and Americans.

At *Madam Tussaud's exhibition* of life-like wax-works of eminent people now dead, a visitor said to Captain Knight: "You speak the English language very plainly!" With a smile, he replied: "Yes; I learned English while at an American school." He was additionally amused when told that his complexion was fair for a native American. The intelligent-*looking* Englishman imagined that the majority of American citizens were colored folk! *An eminent Scotch divine*, who kindly accompanied the author to the Orphan Buildings in Bristol, to persuade Mr. Müller, their founder, to admit him then, as he might be unable to visit Bristol on a day when visitors were admitted, soberly asked: "*Is not Virginia in New England?*" He was very familiar with Hebrew and Greek, and a reliable authority on "Biblical Exegesis," but he had neglected to study the geography of America. Because some Englishmen, many years ago, first settled in Virginia, he supposed that they had left "*old* England for *new* England!"* *The author did not* purchase one of the daggers at the Tabernacle bazaar referred to, and the lady who had them on sale was no longer afraid of some Americans.

At one of the opening services afterward held in the

* This dear brother is now numbered with the "blessed dead."

paid-for Tabernacle, one of the preachers was an eminent Baptist minister from Bristol, whose people did not examine "insurance tables" to ascertain "how long he would probably live," but when he was sixty years of age they built for him a more capacious house of worship! *The Rev. Mr. Spurgeon*, before he introduced him, said that a colored clergyman from America had asked him whether the five points of Calvinism had reference to the reflecting gazaliers in the oval dome of this vast building; and then introduced the Rev. Evan Probert, of Bristol, who would enlighten him on "*one* of the five points of Calvinism—viz., *God's Sovereignty in Election.*" *At another service*, an author, whose practical works have had a wide circulation, was the preacher, and his "point" "*Effectual Calling.*" But the reporters dropped their pencils and the audience smiled when he said: "This calling will be *h*effectual, because the calling is by the *h*eternal, *h*omnipotent, and the *h*everlasting Jehovah." Mr. Spurgeon, after the service, asked: "Do I add the *h* to words beginning with a vowel?" "No," was the answer; "but an English Methodist minister in America exhorted his hearers, saying: "If you feel your need of religion, come *h*at once *h*up to this *h*altar!"

When the Tabernacle was opened for religious services, eminent divines of "all persuasions" were present. Services were held daily for nearly three weeks. The author heard the Rev. Mr. Spurgeon's first sermon therein, and also the able sermons of others. One afternoon he was showing his father, a Congregational minister, the new marble baptistery, and smilingly said: "My father cannot see the use of so much water!" The pastor is naturally humorous, and also reverential. He sometimes makes his auditors smile, and at other times weep. But for his power of reaction, his highly wrought-up mind would lose its balance.

At the first baptism in the Tabernacle one of the candidates was a *blind man*. As each came up out of the water, he was led by one of the deacons to the back of the baptistery. When all the candidates had been immersed, they faced the congregation, and while over six thousand voices were singing, "Praise God, from whom all blessings flow," the blind man's face beamed with brightness. The light of life in his soul shone through his seared and upraised eyeballs. Many who had eyes to see him had to wipe their tears away in order to gaze at the sign of his ecstasy.

The Rev. T. Armitage, D.D., of New York, who was the *Rev. Mr. Spurgeon's guest*, and the *Rev. Dr. Fulton*, of Brooklyn, who also preached in the Metropolitan Tabernacle, often interest friends by relating incidents respecting the renowned and useful pastor, who, when a young man, was shamefully maligned, caricatured, and held up for public ridicule. Because the Rev. Mr. Spurgeon was admired for his Calvinism, and the Rev. Mr. Bellew, a church clergyman, for his smooth rhetoric, a London caricaturist sought to enrich himself by publishing a portrait of each side by side, entitled "*Brimstone and Treacle!*" But for many years the latter has retained his hold upon masses of the people. To the affirmation, "But most of his hearers are very illiterate," this is the answer: "It would be a miracle if over six thousand hearers who are fools could be induced to crowd the vast Tabernacle whenever the pastor preaches!" His brother is a Baptist minister; but the pastor of the Tabernacle said: "My brother is the gentleman preacher; I am the working minister." The elements of Mr. Spurgeon's powers as a sacred orator are: (*a*) He possesses a very sensitive nervous system; (*b*) a good constitution; (*c*) cultivated vocal organs; (*d*) unusual facility of

utterance; (*e*) a degree of self-confidence, so that when he "has an idea," without much trembling he can express it lucidly, and with corresponding emotion. He has a sonorous voice, and his general style of preaching may be termed the intensified conversational. His sermons are intensely practical, for he believes that there is no preaching like that which is experimental, and that those who try to do good to others must first do good to themselves, because it is in vain to give instruction on paths which the instructor has never trodden, or to speak of the benefits of grace which he has never experienced.

One evening three young men were inattentive in the upper gallery; but he soon made them ashamed, by saying: "When I go to a Jewish synagogue, as is the custom, I always wear my hat. But this is a tabernacle, not a synagogue; and if the three young Jews yonder will remove their hats they will comply with the custom of men in this place of worship." They instantly took off their hats, and no longer disturbed the people who were near them. Mr. Spurgeon occasionally causes a smile by a sentence like this: "The devil had received so many hard knocks from John Knox, of Scotland, that when Knox was dying Satan gave *him* hard knocks! but through God's grace the adversary was defeated, and John Knox *died in triumph.*" In some respects Mr. Spurgeon is like the Vicar of Kidderminster, who united in revival work with the Wesleys and Whitefield. When rebuked for making people smile, he replied: "I was born with the fool's cap on my head, and cannot remove it." American clergymen nobly "stand up for their brethren." When one was asked: "How does Mr. Spurgeon compare with Mr. Beecher?" he replied: "Mr. Spurgeon is the Bunyan of the English pulpit, but Mr. Beecher the Shakespeare of the American pulpit."

A few years later the author heard *Pastor Spurgeon's lecture* on his "Continental Tour," which was one of great interest, and was frequently and loudly applauded; and though its delivery occupied more than two hours, none seemed weary of listening, though many must have been tired of standing. The lecturer graphically described *the ruins in Paris* of what was venerable and beautiful; alluded to the little time allowed to passengers to dine at *Dijon;* to the hand-chapping cold that greeted them at *Lyons;* to his great pleasure at seeing the *Mediterranean Sea*, on which St. Paul had sailed and where the Euroclydon blew; described his ride from *Marseilles to Nice*—rocks on every side, of the loveliest color, like shot silk, varying ever as you passed between them, peeps ever and anon of the blue sea, olive gardens everywhere, and orange groves in full bearing; gave an account of how he spent *Sunday in Nice;* of his first acquaintance with mosquitoes, which he unfortunately shut *inside* his bed curtains; alluded to his sermon preached to a congregation of English, French, Spaniards, and Lascars on an American man-of-war, and thought his name should be enrolled as a Chaplain of the United States Navy; described his charming ride by *Monaco* as he proceeded toward *Italy;* alluded to the picturesque scenery, and the gardens of semi-tropical produce, and the balmy air, and indescribable prospect seen along the beautiful road from *Mentone* to *Genoa;* referred to the leaning tower at Pisa, and to the splendid baptistery, "that evidently was never built for the baptism of babes, any more than the Mont Cenis Tunnel was built for a fly to buzz through."* He described his arrival in Rome, the memorable *Arch of Titus*, the *Colosseum*, *St. Peter's*, the

* This statement is misleading, for on corners of the capacious baptistery are sections for the immersion of the "little ones."

Vatican, the *Catacombs*, *Rome's* works of art and relics. The lecture was closed by a number of dissolving views painted from photographs sent home by *Mr. Spurgeon*. The size of the Tabernacle permitting the use of a very large screen, the views were seen with unusual advantage, and included the *Ruins of Paris*, *the Leaning Tower of Pisa*, *the Arch of Titus*, *and St. Peter's at Rome*, and also several of the caricatures at that time *circulated in Rome*, showing that the popular feeling toward the Pope and the Papal system was one of hatred.

Mr. Spurgeon also gave an interesting account of the religious services he held in the "*Eternal City*" — how he was interrupted at one of them by a secular priest, and of his sermon in the *Presbyterian Free Church*. As he had been charged with having said and done some very strange things, he replied that he did nothing remarkable, but preached there the same as he did at home.

CHAPTER XIV.

THE REV. C. H. SPURGEON'S INCREASING INFLUENCE.

His Enemies Disappointed—Ministerial Subtlety—Various Kinds of Evangelists — Consecrated Laymen — Richard Weaver — Reginald Radcliff — Mr. Thistlethwait — The Handsome English Nobleman — Bible Readings in Drawing-Rooms — Summary of Spurgeon's Ministry — The Orb of Revival Ascending Higher.

The Rev. Mr. Spurgeon's foes labored to make him appear ridiculous, but only increased his popularity. Street singers sang satirical songs, and sold printed copies to the crowd who listened to their doggerel. One, which described him as possessed of great ability to make sovereigns jump from people's pockets into his Tabernacle's treasury, was illustrated by an old wood-cut caricature of a stout "Lord Bishop" in his robes, and grasping in each hand a heavy bag of gold, with the large amount therein printed on each sack. *When Mr. Spurgeon preached in the old Park Street Chapel* a report was circulated that, to show how easy it is to descend to perdition, he slided headforemost down the handrail of the stairs of his pulpit; but to show how hard it is to reach heaven he laboriously climbed up the railing to his pulpit door. Those who visited the chapel to witness grotesque clerical gymnastics saw neither stairs nor handrail, for he entered through a doorway at the back of the pulpit. Many whom curiosity had induced to visit the chapel were greatly disappointed, but some

were benefited, and in due time added to his increasing congregation.

Even some of the ministers made him a target for their ridicule, and labored to destroy the youthful preacher's influence. But after his new Tabernacle was opened they cringingly paid the renowned pastor their "profound respects, and desired a seat near him at the opening services!" *Mr. Spurgeon says he is indebted to his enemies for his great popularity;* but as they have exhausted their reservoirs of slander and satire, future assailants must quote from their malicious predecessors. It is said that "one man, with the Lord on his side, is an *immense majority.*" Mr. Spurgeon's foes learned that this is true; for his Tabernacle is crowded, the work of revival is continuous, many are weekly converted, and after their baptism the pastor gives each some humble work to do in the name of the Lord; and they gladly labor, singing:

> "There's a work for me, and a work for you,
> Something for each of us now to do!"

The Lord yearly raised up all kinds of ministers to preach the Gospel to all kinds of people. *Richard Weaver*, the converted prize-fighter, became a valiant soldier, and in fields and large squares fearlessly preached the Gospel to very rough people. English, and Irish, and Scotch evangelists, including *Brownlow North*, itinerated through Great Britain, and preached a free and full salvation to whosoever believeth. *Evangelist Caughey*, of America, visited many Methodist chapels, and caused a great stir among "backsliders and sinners who are at ease in Zion." Talented laymen, like *Reginald Radcliff*, consecrated their fortunes to Christ and their time to proclaim His glories. The author was with this devoted evangelist at *the beginning of the revival in Paris*, and aided him at the after-meet-

ings. The converts included *The Rev. Pastor Monod's talented son*, which caused his highly esteemed father and numerous friends to greatly rejoice.

Mr. Thistlethwait followed Mr. Radcliff's example, and we aided *E. P. Hammond* at services in churches in Liverpool, and helped each other at evangelistic services in the streets. After one service a man said : "I was on my way to commit suicide, but the singing attracted my attention, and *here I am alive!*" *Lord Radstock*, called "the handsome nobleman of England," without whose presence no fashionable party was considered "complete," after his conversion gave *Bible Readings in the drawing-rooms* of some of England's aristocracy, and awakened a great interest in "*the Word of the Lord.*" *In St. Petersburg* he held similar services in the palace, and members of the royal household, including countesses and princes, while listening to his expositions of the Gospel, shed tears of penitence. At the close of the services a number "heartily thanked him for having shown them the Way of Life and directed them and their children into the paths of peace."

A BRIEF SUMMARY OF SPURGEON'S EVANGELISTIC MINISTRY.

Spurgeon when a lad was told by an uneducated and rugged Methodist lay preacher to "look to Christ and live." He obeyed the command ; and soon, in very humble buildings, he proclaimed His Saviour's glories to others. Many experienced that

"*There is* life for a look at the Crucified One."

His fame as a preacher soon reached London ; but to the Deacon who sent him the official invitation to become the Pastor of the Park Street Chapel he modestly replied that the Deacons were probably not aware that he was but

eighteen years of age. He afterward consented to visit them, but when he saw the massive columns of the chapel's portico his heart sank within him. His sermons produced a very deep impression ; the almost deserted chapel was soon crowded, and he decided to accept the call, and to preach Christ in London ; but so many "believed and were baptized" that after the capacious chapel was enlarged it could only accommodate the members of his church. Exeter Hall, the Surrey Music Hall, and the largest halls that could be secured for his evangelistic services, were too small to accommodate crowds who thronged their entrances anxious to hear the full-orbed Gospel preacher.

At the time the youthful preacher began his ministry in London many ministers almost apologized for preaching what God had revealed, and their sermons were apologetic. But after they learned that Spurgeon had gathered so large a congregation by emphasizing the awful threatenings of the Gospel, as well as its precious promises, many of the timid ministers became courageous ; and, realizing that they were not responsible for the solemn truths revealed, but only for their faithful proclamation, they imitated his example. *Newman Hall, and Robert Aitken, and Father Benson, and other pastor-evangelists* earnestly preached the whole Gospel to crowded congregations. *Bishops, Deans and Canons* held evangelistic services in the naves of abbeys and cathedrals, and proclaimed to the long-neglected masses that the Saviour died for them. *Spurgeon's sermons preached on Sundays* are printed on Mondays, and sold at a penny per copy ; and some are used by ministers who are neither Baptists nor Calvinists, but whose churches or chapels are at a distance from London. His sermons resemble the fragrance and freshness of spring. Each contains some phase of the Gospel emphasized with-

out monotony of phrase or the constant reiteration of "one idea." Many have been translated into different languages; and the Gospel trumpet sounded in the Metropolitan Tabernacle is echoed and re-echoed through various parts of Christendom.

The holy fervor and moral courage of Pastor Spurgeon enkindled zeal and holy boldness in others; and God's blessing on his labors incited many to utter, with emphasis: "*Thus saith the Lord*" and "*Verily, verily, I say unto you!*" From the Metropolitan Tabernacle shekinah brightness seemed to shine upon the divided tribes of Zion; and Gospel patriarchs, including *the Rev. Dr. Binney*, of London; *Dr. W. Hamilton*, of Leeds; *Rev. John Angel James*, of Birmingham; *the Rev. Evan Probert*, of Bristol; *Dr. Raffles*, of Liverpool; *the Rev. Dr. Woods and the Rev. Dr. Bonar*, of Scotland; *the Rev. Denham Smith*, of Dublin; and *the Rev. Dr. Bunting*, with other venerable ministers in England, Ireland, Scotland and Wales, in view of the bright precursors of another great revival, could say, with Simeon: "*Lord, now lettest thou thy servant depart in peace.*"

The eloquent Dr. Punshon and Evangelist Caughey, Methodists; *the Rev. Dr. Parker*, of the London Temple, Congregationalist; *the Rev. Dr. Cumming*, the *Rev. Dr. James Hamilton*, and the *Rev. William M. Taylor*, Presbyterians; the *Rev. Hugh Stowell Brown*, who preaches to several thousands in his enlarged Baptist Chapel, Liverpool, and to many thousands more at "services for the masses" in the open air; *the Archbishop of York*, the *Deans* of St. Paul's Cathedral and Westminster Abbey, and *eminent canons* of their chapters, are included among the ministers who preached Christ crucified, the Saviour of the world. For a season temporary iron churches were rapidly erected in long-neglected districts; but, as they could not contain

the people who are hungering and thirsting for the Gospel, the capacious stone churches crowded with devout worshippers, like St. Peter's new Church, Dulwich, London, of which *the Rev. W. Calvert, A.K.S., is the faithful Vicar*, are memorials that wherever the pure Gospel is plainly, earnestly and affectionately preached, the good results are generally identical.

Müller's Orphan Houses illustrate what temporal and spiritual blessings one man, who is "full of faith," can bring from God's treasure-house of plenty for poor neglected children. *The work of Evangelists Moody and Sankey* shows what united clergy might do to "rescue the perishing;" and the widespread influence of Spurgeon manifests what one man full of the spirit of the living God might do to revive languishing Zion.

The Pastor's College attached to the Tabernacle is supported by the weekly offertory of a penny from each visitor, amounting to over ten thousand dollars per annum ; with this and donations from other sources Mr. Spurgeon is enabled to pay *able* professors, and to support a large number of students who are practically instructed. Year after year his earnest evangelists visit different places at home and abroad ; soon competent pastors follow them to take charge of the new congregations gathered through God's blessing on their faithful labors.

"*Like a new orb flinging its splendor upon the evening sky*," the Rev. C. H. Spurgeon showed ministers what they ought to do to save the masses and *how to reach them ;* and, in view of the holy impulse he gave to ministers of high and low degree to bring sinners to the Saviour, is not *the Pastor of the Metropolitan Tabernacle, London*, worthy of a conspicuous place in the gallery of evangelists under whose labors the orb of revival is rising higher and higher ?

"Soon shall we see the glorious morning,
Saints arise! saints arise!
Sinners, attend the note of warning,
Saints arise! saints arise!
The resurrection day draws near,
The King of saints shall soon appear,
And high the royal standard rear,
Saints arise! saints arise!

"Hear ye the trump of God resounding,
Saints arise! saints arise!
Through all the vaults of death rebounding,
Saints arise! saints arise!
To meet the Bridegroom, haste, prepare,
Put on your bridal garments fair,
And hail your Saviour in the air,
Saints arise! saints arise!"

CHAPTER XV.

"WHY DID THE AUTHOR RETURN TO THE EPISCOPAL CHURCH?"

How he was Led to Leave it—The Influence of a Companion—Where did Christ Command that Children be Baptized?—He Could not Find the Passages—Embarrassed by "Close Communion"—Resolved to Return to the Church in which Baptized—Severe Mental Conflicts—Following the Path of Duty—Made a Deacon by Bishop Clark—Ordained Presbyter by Bishop Stevens—Other Ministers Follow his Example.

When about twelve years of age the author's most intimate companion was a Baptist. After they had seen a number of children baptized in St. James' Church, Bristol, England, his youthful associate asked him: "Did Christ ever command that children be baptized?" Though he could repeat the whole of the Church Catechism, his beloved Sunday-school teacher had not instructed him respecting the proper subjects for baptism; and the only answer he could give was: "Christ took little children into His arms and blessed them." But to the question: "Did He baptize them?" he could give no satisfactory answer. As he could find no passage commanding, "Baptize the little ones," and as there is no evidence that the jailer at Philippi or Lydia of Thyatira had any children, he was much perplexed. But the immersion of adults by the Rev. G. Muller, in Bethesda Chapel, and by the Rev. Evan Probert, in the Pithay Chapel, and the accompanying solemn addresses based on positive precepts, very deeply impressed

him. At first he accompanied his companion to the Baptist Chapel occasionally ; but at length he became a member of the Sunday-school class taught by Mr. Preble, and attended the other services regularly. On one occasion a servant was sent to order him home, and to thus leave the chapel greatly embarrassed him ; but at last he was permitted to attend regularly, without fear of censure. Several years after he revisited Bristol, and saw his Church and his Baptist Sunday-school teachers. Both treated him with very great kindness, as did also the *Rev. Evan Probert*,* who desired his photograph for his parlor ; and another, with his "Pauline Chart," was placed in the Sunday-school room of his new Baptist Chapel in Stokes Croft. Surely, this was kind ; for though he had left them they did not disown him, but were willing that his picture remind them of former days.

While conducting the revival services in Scotland referred to in Part I., Chapter I., p. 68, the author was anxious to avoid religious controversy—which will partly neutralize the good of any revival—and on communion Sundays absented himself, without giving his reasons. At a communion season in Spurgeon's Tabernacle, instead of sitting near the pastor, he took a seat in the upper gallery ; but Mr. Spurgeon saw him, and said aloud : "Some one is in the gallery who ought to be down-stairs to commune, even if exposed to discipline for communing with open communion brethren !" He concluded that if he should ever change his Church relationship he would do so in his adopted country, and not where the waters of the Atlantic rolled between. After some Evangelistic services that he held at Bootle, Liverpool, he was invited to take charge of the Baptist chapel until they could secure a permanent minis-

* He is now with the spirits of the just.

ter. The *Rev. Dr. Raffles*,* Congregationalist, the *Rev. Dr. Birrell*, the *Rev. Hugh Stowell Brown*,† and the *Rev. William M. Taylor, D.D.*, had cordially welcomed him to their homes and their pulpits ; and a large chapel in Liverpool, for continuous Evangelistic services, was available ; yet he concluded to make no ecclesiastical change when so far away from home, and told the deacons of the chapel named that he could not serve them as desired, because they were "open communion," and he was a member of what a minister called "*a tight* communion" church in Massachusetts. But as they offered to "dispense with the communion service until they could secure a minister," he concluded to serve them until then. At the "farewell service," in the Sunday-school room, on the wall at one end the word "*Welcome*" had been placed, and at the opposite end the word "*Farewell.*" Among the ministers present were the new minister, the temporary pastor, and the Rev. William M. Taylor, now pastor of the Broadway Tabernacle, New York City. After the "Tea Meeting"—tea provided by the ladies—and devotional services, Dr. Taylor delivered an able address, welcoming the new pastor. The retiring temporary minister congratulated the deacons and congregation that they had obtained a permanent shepherd. Then Dr. Taylor spoke encouraging words to the temporary pastor, who intended soon to sail for home in the Great Eastern. But, alas! she broke her rudder, lost her paddle-wheels, and after ten anxious days we were towed into the cove of Cork,

* He is now at rest in Paradise, awaiting the resurrection of the just.

† He was a nephew of the eloquent Canon Stowell, of Manchester ; had left the Church of England, and soon became an eminent Baptist and a famous lyceum lecturer, as well as an out-door preacher to the masses. He departed this life February 24th, 1886.

Ireland, and at once sent telegrams and letters to friends that we were safe and sound, and soon sailed for New York in another steamer.

Soon after the author's arrival in America he became the pastor of the Baptist Church in Woonsocket, R. I., and did not intend to change his Church relationship, for he thought the embarrassments described might not occur again. After he had been in Woonsocket about fifteen months he concluded to face the unpleasant term "*changeable.*" This was facilitated by a Congregational minister, whose labors the Lord had blessed at special services in the lecture-room; but after the sermon on the following Sunday, knowing that he would not be welcomed to receive the Holy Communion, he left the church; and the pastor was as much perplexed as a prominent Baptist deacon, in Philadelphia, who confessed that "he welcomed Evangelist Hammond's converts to the ordinance of Holy Baptism, but could not invite him to the Holy Communion!"

Not to act hastily, the author examined every passage in the Septuagint and in the New Testament that referred to baptism, and after due consideration concluded: (*a*) while the primary import of the term refers to immersion, and in the time of our Saviour baptism was thus administered, a mode adapted to an Oriental clime is impracticable in other climes; (*b*) this mode applied to persons and not to things; (*c*) the Jews did not immerse, but, as commanded, sprinkled what they ceremonially purified; (*d*) at the Feast of the Passover, when the Lord's Supper was instituted, the disciples did not immerse their hand when they "dipped" a portion of the paschal lamb in the sauce of bitter herbs; (*e*) Dives did not refer to "much water" when he implored Lazarus to "*dip the tip* of his finger in water to cool for a second his parched tongue." Because the author

could no longer affirm that the word baptize, "*unlike* other words," has one invariable meaning, and, therefore, baptism by immersion is the only mode to God acceptable, he finally concluded that it would not be honest to live on money received from the Baptists, when he could no longer advocate their "distinctive principles and polity." He was favorably impressed by the Prayer-Book rubric: "Then shall the minister take each person by the right hand, and placing him conveniently by the font, . . . then shall *dip* him in the water *or pour water* upon him, saying: 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, Amen.'" As the author had immersed so many persons in England and America, this Church authority respecting the subjects and modes of baptism was a great comfort to him. He inferred that when emperors became Christians, and multitudes of the people were baptized, the clergy gradually departed from the primitive mode, and adopted the easiest method of administering this holy ordinance, which has now become general!

As Congregational Church polity allows any member to vote on important Church matters, independent of their degree of intelligence—and some deacons assume more authority over their ministers than the "Lord Bishop of London" or "His Grace the Archbishop of Canterbury"—the author resolved to return to the authority of the Church in which he was baptized, and informed Alexander Ballou, Esq., of his decision. After he had told the other deacons, all were greatly perplexed; for as the congregations were large, and all the pews rented, they had just resolved that higher rates be charged for their use, but at once resolved that the resolution be rescinded. "For the welfare of the Church and society" the author was earnestly desired "not to publicly announce his determination to return to the Episcopal Church." Though this was very embarrassing,

a visitor at the parsonage soon broke the vow, "I will not mention it to any one;" and it was not necessary to publish it in the papers.

The author was surprised by the offer of "liberal compensation if he would preach one sermon on Sundays while a candidate for holy orders;" but this was impracticable, while the suggestion that "if he would continue to be their pastor, the Church would probably consent that hereafter no person who loves the Lord in sincerity and truth should be excluded from the table of the Lord!" But he considered this course undesirable, for he had not become their pastor to adopt iconoclastic methods, but to build them up in the name of the Lord. Deacon Jilson and the others, with the members of the church and congregation, treated him kindly, which he is glad to record.

In view of the kindness of many Baptist ministers, to whose pulpits he was welcomed, including the Rev. Dr. Armitage, who left the Church of England because his vicar or incumbent was dissatisfied with some of his answers to parts of the Catechism, and said, "You have evidently been to the Methodist chapel with your Evangelical Aunt;" the kindness of the Rev. D. C. Eddy, who had recommended him as a candidate for an "influential church" in Philadelphia; the disappointment expressed by his classmates at the Newton Theological Institution; the Rev. Dr. Simmons and others; and his great respect for the professors who had kept him from sinking beneath billows of affliction, made his decision to leave the Baptists additionally painful. His mental sufferings he will not attempt to describe, for his decision, courage, and sympathies were strained to their utmost tension; and at times he felt, "If the will of the Lord, would rather die than leave dear old friends, to begin life anew among comparative strangers; for some churchmen had said, 'Most

of those who come from the sects into our Church become extreme ritualists!'" But one brother said: "When I entered the Church some of the Evangelical clergymen seemed to view me with suspicion; but the high churchmen treated me more cordially, and expressed no misgivings." But after personal communications with the professors at Newton, the president, the Rev. Alvah Hovey, D.D., kindly came to Woonsocket, patiently listened to his reasons for his unlooked-for decision, and preached two able sermons, to cheer the distressed flock. The Rev. H.B. Hackett, D.D., sent him a very kind letter, saying that "he could not be expected to be glad to denominationally lose his old pupil, but he did not question the sincerity of his motives, and desired that he might be useful in the Church he loved more than any other." Professor Ripley also treated him kindly.

THE AUTHOR'S FAREWELL SERMON IN NEWPORT, R. I.

The Rev. H. Malcolm, D.D., earnestly desired him to reconsider his decision, for while he would be free from Baptist "close communion," he would be bound by "a close Episcopal pulpit," for he could not admit to his own pulpit his own beloved and venerated father. The Doctor argued with him all night, but could not convince him that his decision was unwise. As, after the death of the Rev. Dr. Choules, the author received a call to be his successor, and he had a number of friends in Newport, he accepted Dr. Malcolm's hearty invitation to occupy his pulpit. On Sunday morning he preached on the text, "And Pilate gave sentence that it should be as His foes desired; and they took Jesus and led Him away." The sermon set forth the dangers of sacrificing principle on the altar of policy, as portrayed by the accompanying results and the Procurator's awful end. In the afternoon he preached on the words:

"Upon this Rock I will build my church, and the gates of hell shall not prevail against it." The sermon depicted the vicissitudes of Christ's Church in different ages; how God frustrates her foes; and at the resurrection her final victory over sin and death and hell "through Jesus Christ her Lord."

The author was made a Deacon by *The Rt. Rev. T. M. Clark, D.D., LL.D.*, in Grace Church, Providence, R. I. He was ordained a Priest by *The Rt. Rev. W. B. Stevens, D.D., LL.D.*, in the Church of the Intercessor, Philadelphia, Pennsylvania. The sermon was preached by the Rev. Dr. Perry, now the Bishop of Iowa, and the candidate presented by the Rev. James Saul, D.D., Rector of St. Bartholomew's Church, Philadelphia.

The Rev. H. Malcolm, D.D., and several other ministers, who said: "He will soon regret that he left the Baptists," followed his example, but, so far as the author knows, they have expressed no regrets!

CHAPTER XVI.

THE AUTHOR AT WORK IN THE EPISCOPAL CHURCH.

The Bishop's Church, Philadelphia—Trinity Church, Keokuk—Visit to Des Moines—The Guest of Bishop Lee—Trinity Church, Chicago—St. Paul's Church, Peoria—Is Organic Unity Practicable?—Its Advantages—The Believers' Reunion.

For over five years the author was Rector of the Church of the Intercessor, Philadelphia, in which he had been ordained Presbyter. For the future welfare of the parish it became the Bishop's Church. All the pew-doors were removed, and the church proclaimed "free." The Rector preached the opening sermon, which showed that the crucified Saviour was the central theme and all-pervading truth of Apostolic preaching. The Bishop preached an eloquent and practical sermon in the evening, and the people who occupied the one hundred and sixty-eight pews and the extra seats were deeply interested. The Bishop appointed the author the Rector, and preached in his own church as often as his numerous duties permitted. The church was built during the war, and financially embarrassed; and that the capacious edifice was saved to the Church caused great astonishment.

The years of labor and anxiety had severely taxed the Rector's strength, and by the advice of his physician he resigned the Rectorship, in order to regain his energy. The

kindness of Bishop Stevens in desiring him to remain in charge he highly appreciated, but he needed the rest his physician advised him to take. One of the public notices kindly said :

"The Rev. J. W. Bonham, Priest in charge of the Bishop's Free Church, has resigned his position, and will take temporary rest before assuming other duties. Mr. Bonham became Rector of this church, then known as the Church of the Intercessor, at a period of great depression, when the financial affairs of the parish were in almost hopeless confusion. Aided by friendly laymen, the Bishop very wisely came to his rescue last year, and by prompt business arrangements saved to the Church a property worth $80,000. Mr. Bonham has labored intensely for five years, and to his and to the Bishop's zeal this valuable result is thankfully attributed. When business plans are perfected, and the working details decided, it is hoped that this church, which stands in a most conspicuous locality, will become permanently free from pecuniary trouble. Mr. Bonham has prepared the way for a successor, and deserves for himself in his future sphere the gratitude and good wishes of the Church."

General Reade* invited the retired Rector of the Bishop's Free Church to visit Keokuk, Ia., kindly gave him railroad tickets, and after his arrival hospitably entertained him. By request of the Rector and Vestry he preached in Trinity Church, Keokuk, to attentive congregations. By invitation of the Rev. P. B. Morgan, he next visited Des Moines, and officiated in his church as his strength permitted. On the author's arrival in Davenport, Ia., Bishop Lee kindly sent a student to invite him to be his guest while he remained in the city. The Bishop's geniality

* He is now at rest in Paradise.

greatly cheered him, and he was able to occasionally officiate in different churches in the city.

When the author returned to Chicago he accepted an invitation from the Rev. Dr. Sullivan, the Rector, to take charge of Trinity Church during his absence from the city. The congregations were large, and he was greatly encouraged by their fervor and devotion. Here he became acquainted with the Rev. J. H. Rylance, D.D., the earnest Rector of St. James' Church, now the Rector of St. Mark's, New York City. While in the city the author received an invitation to preach in St. Paul's Church, Peoria, as they were looking for a Rector. He pleasantly answered that it would not be agreeable to him "to preach on exhibition," etc. The Vestry therefore sent a committee to worship God in Trinity Church, Chicago, and afterward they sent the temporary minister a formal invitation to accept the Rectorship of St. Paul's, Peoria. Soon afterward he preached therein, and on the following day told the Warden that "the call" had enabled him to preach without embarrassment, and he now released the Vestry from all obligation respecting it. But after he had left Peoria they sent him telegrams and letters urging him to become their Rector; and in view of their earnestness and liberality, he decided to do so.

Several Sunday-schools were connected with the parish; and Alexander S. Tyng, Esq., was an able teacher in the parish Sunday-school, and the efficient superintendent of St. Paul's Mission Sunday-school, which numbered about five hundred children. But as the Rector prepared the Sunday-school lessons and published St. Paul's *Parish Guide*, he soon found his strength unduly taxed; and as the parish had no assistant minister, in order not to ruin his health he tendered his resignation of the Rectorship. One brother asked: "Do you think it prudent to give up your

salary and be at the expense of foreign travel with no income?" He answered: "Just as prudent as to prematurely die and make work for the undertaker." This would have been the case years ago, had he not again and again decided to "take a rest," and pay the bills after he regained his strength to enable him to do so. A few extracts from St. Paul's *Parish Guide* may give some idea of the Rector's multiform duties.

ST. PAUL'S CHURCH.

RECTOR.

REV. J. W. BONHAM.

WARDENS.

M. Griswold. C. B. Allaire.

VESTRYMEN.

Orrin P. Bissell. Charles Seabury.
P. R. K. Brotherson. James Thurlow.
Benjamin F. Ellis. H. R. Woodward.
Charles Ulricson. W. B. Hotchkiss.

CHORISTER. ORGANIST.
C. F. Bacon. Professor Mann.

FREE PEWS.

The pews in St. Paul's Church are now all free on Sunday evenings. The increasing number of young men present at our evening service is quite encouraging. Two weeks since a gentleman prevailed on several young men to accompany him to hear the Word of Life. May others imitate this good example, and realize that each is expected to do good as well as to receive good. By earnest persuasion, many who now profane the Sabbath and shun the sanctuary might be induced to use the pews, now made free, and hear of Him who is the Way, the Truth, and the Life.

THE DECISION OF THE REV. J. BENSON.

The numerous friends of the Rev. J. Benson will regret to learn that he has tendered his resignation of the Rectorship of St. John's Church, Peoria, to take effect early in October. But as the present Rector of St. John's has accepted the urgent and repeated call of St. James' Church, Lewiston, what Peoria will lose Lewiston will gain.

IS ORGANIC UNITY PRACTICABLE?

The organic unity of Protestant Christendom Churchmen intensely desire. With but little sacrifice on the part of the denominations, this union might be effected. In Ireland a body of Methodists have united with the disendowed Church. The large and influential body called Wesleyans have been invited to secure organic unity with the Church of England. The modification of the existing mode of entering the Anglican Church is now contemplated.

The basis for union does not contemplate perfect uniformity nor the destruction of denominational peculiarities or practices. The manner in which the Methodists in America may secure organic unity with the historic Church is thus set forth by the Rt. Rev. H. J. Whitehouse, D.D., LL.D. :

"I do not regard even as possible, and certainly would never justify it as a formal proposition, that there should be, on the part of a body so large, so vigorous, so benevolent, so fully endowed, and, in some respects, so progressive, as the Methodist Church in these United States, a renunciation of their distinctive position in order to become identified in name and organization with the 'Protestant Episcopal Church of the United States.' But by our common principles of Gospel faith and love, by the yearning of our hearts for the restoration of true unity, by the great

necessities of Christ's Holy Church, so distracted and disturbed, owing to the present enfeebled state of Evangelical Christendom, I would affectionately urge the important fact that they have within themselves the opportunity of drawing into still closer and fundamental union with Catholic Christendom, without in reality affecting the immediate principles or peculiar practices that led to their original separation. Should they entertain the importance of the regular historical succession in the Episcopal office, which, in form, they consider essential to their organization, it would not be even then necessary that they should seek the communication of that office from our branch of the Church. There are Moravian and Swedish successions, and if neither of those were by itself selected, there might be effected some combined arrangement from all the Protestant Episcopal bodies, which would impart to the Methodists themselves what would be recognized as, so far, a valid relation of their own Episcopal Government to the reformed Church.

"It is obviously within their power, and the power of every Christian body thus temporarily divorced from visible catholicity, but which body in reality holds and teaches the Articles of Faith as contained in the Creeds, to assume, confess, and declare those Creeds as the fundamental symbols and unchangeable expression of their faith. By a greater approximation through discussion, concession and Christian love, and large charity, with advanced historical knowledge, I can conceive that, without the disturbance of the existent discipline, each may advance to such a condition of meetness for normal unity that the manifestation of it, in God's Providence, may afterward proceed naturally and quietly. Not a unity of compromise; not a unity that proceeds upon the basis of a real disunion; not that founded so entirely upon human expediency as to be liable

to be overturned by every breath of human caprice or will ; but a unity recognizing again the great purposes of Christ in His visible 'fullness ;' restoring the institutions as appointed by Him, which have been perpetuated through all disaster, difficulty, and disorder. For this recognition of a real catholicity I feel that God is preparing each branch of His Church, and the more ordered denominations around us, through discipline, social advance, and voluntary assimilation."

Should the Bishop's valuable suggestion be carried into effect, there would be essential unity in connection with liberty. In one organic fold those who desire the administration of baptism by "immersion" could be immersed in accordance with the first specification in our baptismal rubric. In the same fold Presbyterians could have most to do with Presbyters, seeing that Episcopal visitations resemble "angels' visits." In the same fold the Methodists would not be annoyed by allusions to the youthfulness of their present Episcopate, and in the same fold Congregationalists would find relief from a form of government, in its essential features, not carried out in practice. If all the elements were in the fold for which the fold was provided, the Baptists would inspire us with zeal to act out our principles ; the Congregationalists would look after the rights of the laity ; the Methodists would incite our zeal and inflame our devotion ; the Presbyterians would regulate our zeal, inspire us with love for a "Thus saith the Lord," and make us respect our Church Creed and Catechism.

Christendom, in antagonistic fragments, is not in accordance with the great Shepherd's plan. For the unity of all believers He offered fervent prayer. The longer Church-light is withheld, the more Christians will divide and subdivide. If Luther, and Calvin, and Knox, and Brown, and

Roger Williams, and others, had a right to make disunited churches, and label each with their own or modern names, others have the right to follow their example. But as a broken church-polity is the essential disunion, may all believers soon unite in one fold under one Divine Shepherd, acknowledging "one Lord, one faith, one baptism." Were all Christians in one fold, their combined knowledge, and zeal, and devotion would make the visible Church a mighty bulwark against the various forms of infidelity and error. And all true believers could then join in the ancient Creed, "I believe in one Catholic and Apostolic Church."

THE EDITOR'S FAREWELL.

This number of the *Guide* will be the last that will be issued by the present Rector of St. Paul's Parish. The editor rejoices that he has been able to thus far publish it, and trusts that his successor may issue a *Guide* that will be far more acceptable, and accomplish greater good. A parish having three Mission Sunday-schools, but no assistant minister, certainly needs a parish press organ with a loud trumpet stop as well as a sweet dulciana, that the sound may be heard beyond the parish church.

The special sermons preached during the seasons of Advent and Lent, the series to young men, the series on Christ and the Church, in connection with the regular Sunday services, with other parochial duties, have really taxed the strength of one man heavily. And as the Gospel is a treasure in earthen vessels, that the vessel may not break, the editor of the *Guide* has resolved to breathe the bracing air of the Atlantic Ocean. After spending a few months abroad, he intends to again obey Jehovah's mandate: "Preach the preaching that I bid thee," and to cry aloud, and spare not, lift up his voice like a trumpet, and

show the people their transgression, and the house of Jacob their sins (Isa. 58 : 1).

The retiring Rector appreciates the kindness of the Vestry of St. Paul's Church in so urgently requesting him to withdraw his resignation. He also feels obliged for the resolutions passed, when they finally accepted his resignation because he could not comply with their request. As the sheep need a shepherd, he earnestly desires that another Rector may be called immediately, and that all may welcome him, singing :

"Come as a shepherd : guard and keep
This fold from Satan and from sin ;
Nourish the lambs, and feed the sheep ;
The wounded heal, the lost bring in.

"Come as a teacher sent from God,
Charged His *whole counsel* to declare ;
Lift o'er our heads the prophet's rod,
While we uphold thy hands with prayer."

"Come as a messenger of peace,
Filled with the Spirit, fired with love ;
Live to behold our large increase,
And die to meet us all above."

And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord ; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost be among you and remain with you always. Farewell—farewell !

OUR SUNDAY-SCHOOLS.

OFFICERS AND TEACHERS.

REV. J. W. BONHAM, RECTOR.

ST. PAUL'S SUNDAY-SCHOOL.

SUPERINTENDENT, ... ALEXANDER G. TYNG.
Librarian, ... James Thurlow.
Assistant Librarian, ... A. G. Tyng, Jr.
Treasurer, ... J. Thurlow.
Organist, ... Mrs. Brotherson.
Chorister, ... C. F. Bacon.

TEACHERS.

Charles F. Bacon.
Mrs. A. G. Tyng.
Miss M. L. Kuhn.
Miss E. Mayo.
Mrs. Brotherson.
Miss M. Bestor.
Miss P. Bestor.
Miss J. Rouse.
Miss J. Cockie.
Miss E. Woodward.
Mrs. J. W. Bonham.

ST. PAUL'S MISSION SUNDAY-SCHOOL.

SUPERINTENDENT, ... ALEXANDER G. TYNG.
Librarian, ... A. G. Tyng, Jr.
Teacher of Infant Class, ... Miss F. Woodward.

TEACHERS.

M. Griswold.
C. F. Bacon.
H. W. McClellan.
H. McKenzie.
Mr. Green.
C. B. Allaire.
P. R. K. Brotherson.
Charles J. Off.
Mr. Gardner.
Mrs. F. B. M. Brotherson.
Miss Jennie Hannay.
Miss Mary Chadwick.
Mrs. A. G. Tyng.
Miss Mary Wright.
Miss C. McKenzie.
Mrs. L. Brotherson.
Miss Jessie Hannay.
Mrs. C. B. Allaire.
Mrs. C. B. Tamplin.
Miss Garlinghouse.
Miss E. Woodward.
Miss J. Henderson.

ST. PAUL'S MISSION SUNDAY-SCHOOL, at Wesley City, is in charge of Mr. J. SCANDRETT.

ST. PAUL'S VINEYARD MISSION SUNDAY-SCHOOL, Mossville Road, is under charge of Mr. H. W. LEE.

THE EDITOR'S FAREWELL TO THE CHILDREN.

The tie that now binds the pastor to the lambs of his flock will very soon be severed. He has prepared for you his last Sunday-school lessons. Soon the Atlantic Ocean will roll between us. But he has shed too many tears and felt too many pangs for your welfare to soon forget you. When far, far away he will lift up his heart in prayer—"O Lord, graciously grant that the children of St. Paul's Sunday-schools may be made *partakers* of the death of thy Son, and also of His resurrection; so that finally, with the residue of thy holy Church, they may be *inheritors* of thine everlasting kingdom, through Jesus Christ our Lord." As your retiring pastor will not forget you, do not forget him. He has not done for you all that his heart desired, but he has done all that his strength permitted. Remember that the Lord's ministers are under the Lord's control. He calls away one, but in His goodness sends another. May He send you a pastor who may be able to do much for your spiritual welfare.

Value, dear children, the privileges of the Sunday-school, and remember your Creator in the days of your youth. And as you assemble, not to be amused, but to be instructed in things divine, set a high value on God's Holy Word. Commit as much as possible to memory. Passages that you do not understand now may become luminous hereafter. As God's Word reveals His great love for you, sets forth the atonement for your sins made by Christ on Calvary, pray, "O Lord, open Thou mine eyes that I may behold wondrous things out of Thy law." Study the holy gospels until you become familiar with the works and words of Jesus. If you believe the grand facts of the Gospel, and obey its holy precepts, you will escape its fearful threatenings, and inherit its glorious promises.

To the superintendents, and teachers, and scholars of St. Paul's Sunday-schools, the editor now says "Farewell." May the Great Head of the Church bless you, and keep you, and cause the light of His countenance to shine upon you, and give you peace. And as the hope of again meeting takes the sting from "Adieu," may we each finally meet around the Saviour's throne, and receive the crown of life which fadeth not away.

THE BELIEVERS' REUNION.

"Where no shadow shall bewilder,
Where life's vain parade is o'er,
Where the sleep of sin is broken,
And the dreamer dreams no more,
Where love's bond is never severed,
Partings, claspings, sob, and moan,
Midnight waking, twilight watching,
Heavy noontide—all are done;
Where the child has found its mother,
Where the father meets the child,
Where dear families are gathered
That were scattered o'er the wild;
Where we find the joy of loving
As we never loved before—
Loving on, unchilled, unhindered,
Loving once and evermore—
Brother, we shall meet and rest
With the holy and the blest."

The Rev. Dr. Bonar.

PART II.

PREFATORY NOTES.

To the Very Rev. Dr. Church and Canon Gregory, of St. Paul's Cathedral, London ; *the Rev. Father Benson, Head of the House of St. John the Evangelist*, Cowley, Oxford, *and the other Clergy who afforded an American Missioner* facilities to study the different phases of parochial missions in the Church of England, the author is sincerely grateful. At retreats he saw clergymen of great distinction kneeling with brethren comparatively unknown, and in unison confessing their shortcomings to Almighty God and imploring His forgiveness. From the valley of humiliation, clothed with humility, they marched to the battlements of Zion, praying that God would baptize them with the Holy Spirit, and greatly revive the spiritual life of the Church of England.

The clergy no longer resemble young recruits on drill, admiring their uniform and graceful genuflections. Instead of boasting of "the fine needlework upon their altars," the "long cassocks, short surplices," and "brilliant hoods of the officiating clergy," and the "chasuble tri-colored stole," and "the Eastern position of the celebrant at the Holy Communion"—with no objection to gorgeous regalia at the Church's high festivals, for God is worthy to be honored by the most costly fabrics, the brightest colors, the richest music, the most cultivated voices, and the highest degree of reverence—in view of Zion's desolations, and her Satanic foes marshalled in

battle array to utterly destroy her, desirous that God may have all the glory for every victory, the clergy, in a spirit of humility, now devoutly pray :

"*Oh, to be nothing, nothing*, only to lie at His feet,
A broken and emptied vessel for the Master's use made meet,
Emptied, that He might fill me as forth to His service I go,
Broken, that so unhindered, His life through me might flow.
Oh, to be nothing, nothing, only as led by His hand ;
A messenger at His gateway, only waiting for His command.
Only an instrument ready His praises to sound at His will,
Willing, should He not require me, in silence to wait on Him still.
Oh, to be nothing, nothing, painful the humbling may be,
Yet low in the dust I'd lay me, that the world might my Saviour see.
Rather be nothing, nothing, to Him let their voices be raised ;
He is the Fountain of blessing, He only is meet to be praised."

The clergy are zealous and enthusiastic, but unholy ambition has departed. One servant of the Master does not elevate himself upon his less gifted brother. The command is obeyed, "Let each esteem others as better than himself." They are soldiers of the same militant army, fighting for the King of Kings and Lord of Lords, "who, when He ascended up on high, led captivity captive and gave gifts unto men. . . . and He gave some, *apostles*, and some, *evangelists*, and some, *pastors* and *teachers ;* for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ ; till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." None has any ground for boasting, for the grace that each possesses was *given according to the measure of Christ.*

Just so soon as Christ's militant soldiers could say, "When I am weak, then I am strong," and they obeyed the command, "Forward," their efforts to atone for past indifference caused exultation throughout Christendom ; and through

the impetus of parochial missions, with the "sword of the Spirit" withdrawn from the scabbard of "man fear" and of worldliness, they are gaining glorious conquests in the name of Immanuel. The Anglican Church, by reason of its past "negligences and ignorances," is now "humble as a little child," but bold as a lion of the tribe of Judah; and with God's *Omniscience* ever watching, His *Wisdom* always guiding, His *Omnipresence* at all times comforting, and His *Omnipotence* ever protecting, arrayed in "the whole armor of God, His Church is now able to quench all the fiery darts of the devil, and to stand in the evil day." The author's outline sketches future historians may transfer to a larger canvas, and in grander groupings, and brighter colors, and longer perspective point to Christ's militant hosts gaining still greater victories, and on their banner of holy deeds inscribe: "*The Church of England the most living Church in Christendom.*"

"Strong in the Lord of Hosts
And in His mighty power,
Who in the strength of Jesus trusts
Is more than conqueror."

CHAPTER I.

HISTORIC SKETCH OF PAROCHIAL MISSIONS IN AMERICA.

Decisions of Several General Conventions—Bishop Huntington not Afraid of Revivals—Convocation at Christ Church, Owega —An Evangelist Appointed—He is Cordially Greeted by the Clergy.

DURING the last quarter of the century a number of bishops and clergy of the Episcopal Church have desired the appointment of an order of evangelists to itinerate among the "feeble parishes," and also visit places to "preach concerning Christ and the Church" where our Church has not sounded a note of Gospel invitation or of warning. Through undue caution the final decision has been deferred from one general convention to another, and a committee appointed to "report to the next general convention;" no canon authorizing the appointment of "an order of evangelists" has yet been adopted.

Independent of the action of the general convention, a bishop has the power to appoint clergymen to do whatever kind of Church work may promote the welfare of his diocese. Deeply impressed by the fact that a branch of Christ's Catholic Church should strive to benefit "all sorts and conditions of men" in all places, the earnest Bishop of Central New York resolved to use his episcopal privilege and appoint an evangelist to labor in his diocese. Instead of saying, "Revivals burn the ground all over," and censuring Christian ministers for not having

"well done" what the Church had entirely "left undone," he wisely said, "Not a word shall my lips utter in disparagement of religious revivals. Till there is more thought for things unseen in those uncounted dwellings around us which have no veneration, no prayer, no sacrament, no Advent, and no God, we can ill afford to despise any honest attempt to waken the dead to life." The bishop was not afraid to sow some evangelistic Gospel seed lest some of it might be trodden down, or by the thorns of worldly care be choked, or through lack of depth of earth perish. He was not afraid of a "revival" lest it should be followed by "a reaction;" for it is better to be alive part of the time than to be dead all the time. He did not conclude that it would be wise to refuse to appoint a diocesan evangelist because some denominational evangelists are too enthusiastic.

When Chicago was in flames *the author*, who had been the Rector of the Bishops' Church in Philadelphia, Pa., and later, Rector of St. Paul's Church, Peoria, Ill., was on his way to New York to cross the ocean for the recovery of his health. While in Liverpool he attended a parochial mission held in St. Margaret's Church, one of the largest in the city. That all classes might avail themselves of the privileges of the mission, eight different services at convenient hours were held daily. The missioner, the Rev. George Body, is described in another part of this book. At the evening services the large church was crowded. His sermons had been carefully prepared, and were effectively delivered. The ironical couplet:

> "The hearer, perplexed 'twixt two to determine,
> Watch and pray, said the text, go to sleep says the sermon,"

could not be applied to Missioner Body's sermons. One of them was based on the text, "Jesus of Nazareth passeth

by." The eloquent preacher reproduced the scene when the words were uttered; before the sermon closed many realized that the Saviour was invisibly but really present in His holy temple. The Gospel could not be more faithfully preached, nor a congregation more reverent. To many of the large audience it was doubtless a word in season, for a free, and full, and present salvation was earnestly and affectionately offered unto all. At the close of the sermon the choir and congregation sang,

> "There is a fountain filled with blood,
> Drawn from Immanuel's veins,
> And sinners, plunged beneath that flood,
> Lose all their guilty stains."

Each verse was followed by the chorus often sung at American camp-meetings:

> "I do believe, I will believe,
> That Jesus died for me," etc.

At the after-meetings the missioner, in his black cassock, walked up and down the aisle, and gave special instruction to those who were seeking Christ and desired to be assured of His grace and favor. Before the mission closed the missioner held "a crusade," special services "for men only." The mission was greatly blessed, and that revival services had been held in one of the churches of England caused great surprise in all directions. This was a few years before the great Prelent Mission in London. The author was deeply impressed respecting the value of missions as a parochial auxiliary. After his return to America he declined the invitation to settle as Rector of St. Paul's Church, Hyde Park, Chicago, and also invitations from other parishes, and resolved by God's aid to "do the work of an evangelist."

The Rev. C. E. Swope, D.D., Associate Rector of Trinity

Parish, New York, recommended him to Bishop Huntington as an available clergyman to work as a "diocesan evangelist." By invitation from the Bishop he visited Syracuse, and while the Bishop's guest for a few happy weeks "the best modes of conducting missions" were duly considered.

During a session of the convocation in Christ Church, Owega, the Rev. Dr. Beach, Rector, Bishop Huntington set forth the desirableness of the work of a diocesan evangelist. He requested the clergy to ask any question concerning his duties and his relations to the rectors. He afterward asked any of the clergymen present who were willing to aid him when holding a mission adjacent to their parishes to give him their names. One clergyman, who had promised to assist him when desired to do so, arose a second time, and said: "Should the Evangelist preach a sermon that did not interest the people they would not attend more of the services." "*That is so*," answered the Bishop, "so please to remember this when *you* preach a sermon to aid him!" The Bishop's pleasant and ready answer caused a general smile. Another author asked: "What good will it do should the Evangelist hold a mission in a place where there is no parish nor clergyman to follow it up?" The Bishop answered: "The Evangelist cannot preach a single sermon in a new place which, through God's blessing, will not at some time bear fruit, though the seed sown may not at once spring up."

Before the convocation adjourned the Bishop and clergy proceeded from Christ Church chapel to the church. By a special select service the Rev. J. W. Bonham, who knelt at the chancel rail, was publicly set apart by the Bishop as his diocesan evangelist. The service was closed by appropriate prayers and by the benediction of peace. The occasion was one of great solemnity, and the service very impressive. The evangelist received cordial greetings from

the clergy of the convocation, and immediately entered upon his evangelistic duties. The bishop afterward said : "In my last address I earnestly asked of you a special provision for setting such an agency in operation, and gave reasons for the request. On the spot, and soon after, several laymen, whom I thank with all my heart, offered a liberal encouragement. In all that they have given and done they have been approved, I believe, and in some cases led by the clergy. At the autumn meeting of the Board of Missions a lay committee, with one member from each district, was appointed to collect funds. As soon as a sufficient amount had been subscribed to warrant it I appointed an evangelist having the qualifications that were to be desired, the Rev. J. W. Bonham. He entered immediately on the service, and has continued in it, with energy and enthusiasm, ever since, laboring in places I have designated."

CHAPTER II.

THE EVANGELIST COMMENCES HIS IMPORTANT WORK.

Mission at Evans Mills—At De Ruyter—At Phœnix—A Church Service in the Baptist Church—Resolutions of the Vestry to the Minister and Deacons—Mission in Calvary Church, Homer—Mission near Syracuse—A Closed Methodist Revival Recommenced—A Hearty Methodist Brother.

THE *diocesan evangelist* in Central New York held his first mission at Evans Mills; as there was no Episcopal church, the services were held in a hall. To be at one of the services when Bishop Huntington was present, the Rev. L. H. Brewer, the Rector of St. Paul's Church, Watertown, secured a special car, and accompanied his choir and some of his parishioners to Evans Mills. Their presence increased the fervor of the services. The hearty singing and the audible responses incited one person to remark: "I did not know that it was possible to have such a fervent liturgical service!" But one lady to whom a prayer-book was offered declined to take it, saying: "*I can pray without a book!*" Yet she *sang praise to God from hymns printed in the "Hymnal,"* some of which were metrical prayers. The Rev. L. H. Brewer became deeply interested in missions. On different occasions he rendered the missioner efficient assistance. In a letter to the Bishop he inquired: "Have we not taken several years to introduce our Church into new places by occasional services, when a deeper impression may be made by concentrated

services for a few weeks ?" He is now the earnest Missionary Bishop of Montana.

At Phœnix the mission was held in the room of the Young Men's Christian Association. Nightly all the seats were occupied and the people attentive. At the close of one of the services "*Elder Crowell*," the Baptist minister, said : "This hall will not hold the people on Sunday ; you can have the free use of our church." The Evangelist answered : "I thank you for your kind offer ; but we prefer to hold the service in the place we have rented, that our services may be churchly, and no one take offence." At the close of the service the next evening the Evangelist said : "Elder Crowell, my reply last night was not the most gracious. If you are willing that we use your church, have our full evening service therein, and that I preach a sermon on Apostolic Succession, your kind offer will be gladly accepted." The Evangelist thought he would surely reconsider his offer ; but he answered : "All right ; you may have the freedom you desire. I will give public notice of the subject you have mentioned." During the days that intervened the Evangelist had to work with all his might to have the discourse ready for delivery ; for he had not intended to preach on this subject in Phœnix. After the notice had been given one clergyman warned his people not to attend the service.

The weather on Sunday evening was very unfavorable, but all the pews, the seats placed in the aisle, and the chairs in front of the rows of pews, were all occupied. In the responses, chants and hymns the large congregation fervently united. The discourse (*a*) showed that from the time of the Apostles until the fifteenth century the Church of Christ had been governed by bishops ; (*b*) during that century there was a schism, and Christians were called after the names of their leaders, for there were no "Lu-

therans'' *before* Luther was born, no "Presbyterians'' *before* the birth of John Knox, who had been ordained a priest by the Romish Cardinal Beaton ; and no "Congregationalists'' *before* the days of Mr. Brown and his friends, who did not love a church with "bishops, priests and deacons ;'' (*c*) from the days of the Apostles there has never been a time when there were no living bishops ; and that in our own day the largest part of Christendom is under episcopal government.

To prove that for eighteen centuries there had been no break in the episcopal form of polity, though some Christians had seceded from it ; not to have his statements called "Episcopal postulates ;'' he quoted extracts from Gibbon the historian and from eminent divines who are not in our Church, have no "pews to rent,'' and therefore give disinterested testimony. The Evangelist's discourse was "over thirty minutes,'' or it would have done no good to those who disbelieve assertion in the absence of evidence. The closing part of the discourse set forth that if *Methodists* were in the *Episcopal* Church responses would be *audible ;* if the *Presbyterians*, also, they could equalize or regulate Methodistic fervor ; the Baptists, *inside* the Episcopal Church, could request the clergyman to "discreetly dip'' a child or an adult, in accordance with the first clause of "*the rubric concerning baptism ;*'' that Congregationalists could use their influence to *restrain* bishops who desire to be "lords over God's heritage,'' but who may not be feared because their times of visitations to parishes resemble angelic visits ; and if all were united, what a volume of harmony would ascend to heaven from the grand *Te Deum*,

> "We praise Thee, O God, we acknowledge Thee to be the Lord.
> *All* the earth doth worship *Thee*, the Father everlasting.''

The people were very attentive and appreciated the services.

Early in the week the vestry met and passed the following preamble and resolutions :

Whereas, Many Christians are pained on account of the divided state of Christ's flock, and desire that His prayer that all believers may be "*one*" may soon be answered, and believe that union will be facilitated by the adoption of Evangelical Church doctrine and Primitive Church polity, as summarized in the Apostles' Creed, and held by a branch of Christ's organic universal Church, which has existed from the time of the holy Apostles ;

Therefore, *Resolved*, That the wardens and vestrymen of Emmanuel Church, Phœnix, record their appreciation of the magnanimity of *Elder Crowell* in placing the Baptist house of worship at our disposal to facilitate true Church unity, by enabling our Church evangelist, the Rev. J. W. Bonham, to set forth the perpetuation of Christ's organic Church, with the appointed ministry and sacraments, from the Apostolic age until the present time, as shown by historians.

Resolved, That a copy of the above preamble and resolutions be forwarded to the pastor and deacons of the Baptist Church, Phœnix, and that the same be printed in the next issue of the *Phœnix Register*.

Signed the seventeenth day of February, in the year of our Lord one thousand eight hundred and seventy-three.

J. W. Bonham, Evangelist,
E. C. Fitzgerald,
W. H. Rice,
Wardens of Emmanuel Church.

W. H. Rice,
Secretary of Vestry.

The Episcopalians in Phœnix had no church nor rector, and held Sunday-school and other services in the room of

the Young Men's Christian Association. Soon after the mission Bishop Huntington visited Phœnix to conduct a special service. The largest hall in the place, which had been secured for the occasion, was filled with a deeply attentive and interested audience. The bishop afterward asked: "Under the usual method of church work, how long would it take to create the interest in favor of our Church that the mission has awakened?"

A Methodist who had read the notice of a mission to be held in Calvary Church, Homer, said to one of the wardens: "So you are having a missionary meeting at your church." The warden answered: "The mission is a series of evangelistic services to promote growth in grace in Christians, and to preach the Gospel to the Christless." The Methodist, with a look and tone of great astonishment, exclaimed: "My soul! the 'piscopals holding protracted meetings!" When the mission was commenced the other churches were at once opened for special services. The different bells sounding at the same time were not a harmonious chime or peal, yet each practically said: "Come to the church in whose tower I am suspended." *Grace Church* is in a fine location; but, through ministerial changes and irregular services when without a rector, the parish had weakened its influence and usefulness. At the close of another series of special services one of the wardens said to the Evangelist: "We do not wish to flatter you, but if you will give up your position as diocesan missioner, and become our rector, we will raise for you $600 as your yearly salary!" He records with great pleasure that the people of Grace Church did all in their power to promote his comfort during the mission, and at subsequent visits.

At a place not far distant from Syracuse notices were

circulated that a mission would be held in the *Episcopal Church.* The name is withheld for the following reason: The Methodists had held revival services for several weeks. Notice was given that the last meeting would be held on Saturday evening, and the church closed on Sunday, that the people might attend union services in a church in another place. In view of the fact that "a mission was to be commenced in the Episcopal Church," some concluded that the revival services of the Methodist Episcopal Church must be recommenced. The person who had entertained the Evangelist objected, saying: "I have boarded him for several weeks, and can do so no longer." Another replied: "That Church Evangelist is coming here to hold a mission, and our Evangelist must recommence the revival services in our church, if I have to pay his board bill." The Methodist Episcopal Church was opened on Sunday, and revival services were held on successive week days. But this did not interfere with the mission in the Episcopal Church, for the services were well attended. Methodists who were present heartily said, "*Amen*," not in the middle, but at the close of each prayer. At a service when the sermon set forth the historical continuity of Christ's appointed ministers one of the Methodist preachers was present to "take notes, that he may review the discourse," but he did not review it. The missioner afterward met him, and they spent nearly two hours in friendly Church discussion. He is a warm-hearted brother, and were it not for the long probation, to give those who desire to enter our ministry an opportunity to "keep cool," or "cool off," or not to act "hurriedly," he would probably consider it a great privilege to be a minister in the Church that Wesley labored to revive, until he obeyed the celestial mandate,

"Spirit, leave thy home of clay!
Ling'ring dust, resign thy breath!
Spirit, cast thy chains away!
Dust, be thou dissolved in death!

"Thus the mighty Saviour speaks
When the faithful Christian dies;
Thus the bonds of life He breaks,
And the ransomed captive flies."

Wesley once said: "The true Methodist is a true churchman;" and some admirer of Wesley recently said: "If John Wesley can look down and see the successful revival work spreading through the Church of England, and reaching the Episcopal Church in America, how greatly he must rejoice." At the place referred to, an aged man who had attended the Episcopal Church for many years testified at a Methodist service that he had been converted at their revival. Because he afterward came to the mission he was asked: "Do you think it is wise to again attend church services?" He answered: "I do; for my soul has there also received a blessing." His grown children belonged to our Church, and his "testimony" that God had blessed him at the mission was as valid as his "testimony" respecting his conversion at the Methodist revival.

CHAPTER III.

A CLOSED CHURCH IN LOWVILLE REOPENED.

Mission in Trinity Church, Lowville—Difficulties Forgotten—The New Rector—The Bishop Appoints an Assistant—Large Congregations—Mission in the Church of the Evangelists, Oswego—The Doxology After Sermons—Inappropriate Hymns—Changed Mode of Convocation Services.

THE Lowville *Journal* contained the following summary of the ten days' mission in Trinity Church : "The Rev. J. W. Bonham, Evangelist of the diocese of Central New York, concluded on Wednesday evening the mission he has been holding in Trinity Church, Lowville. These services were peculiarly welcome to a congregation deprived for some months past of church privileges. During the ten days Mr. Bonham remained in this parish the attendance every evening was very gratifying, notwithstanding numerous distractions then occurring in the town. And while all who listened to his sermons were deeply impressed by his power of thought, his faith in the promises of God's all-prevailing care and love, and his eloquent appeals for the highest interests of the soul, he led the judgment captive by his research and sound logic. It is not too much to hope that Christian love and zeal were quickened in each heart by his earnest words. With full appreciation of his ministrations to us, we bid him God-speed in the work of awakening and arousing to nobler action the powers too often lying dormant in the Church, and we believe

that the efficacy of missions will erelong be recognized, not only in this diocese, but in others as well, through the faithful labors of our Evangelist."

Trinity Church had been closed for nine months, through parochial troubles. The mission changed the current of thought, and past difficulties were forgotten. The clergyman who officiated the Sunday after the mission had recently left the Methodists. The people were so pleased with his earnestness and ability that they at once invited him to become their rector. Soon after his acceptance the congregation became larger than since the beautiful church was consecrated. He started four missions in adjacent places. Bishop Huntington sent him a deacon to assist him in his zealous labors.

An eight days' mission was held in the Church of the Evangelists, Oswego. The successive services were well attended. At the closing sermons on the second Sunday the congregations were unusually large. The rector, wardens, vestrymen, and parishioners were gratified that the mission had been appreciated and awakened a deep religious interest. The missioner was anxious to avoid neutralizations at the mission services in different churches, and that an appropriate hymn should precede and follow each sermon. At the close of a sermon preached in the Church of the Evangelists on "The Loss of the Soul," the choir arose to sing,

"Praise God, from whom all blessings flow,"

but the instant the last note of the organ prelude had ended the missioner announced an appropriate hymn, and read all the verses, that the chorister might have time to find a tune. When the last line of a hymn was, "I must forever die;" or "the Judge will say, 'I know thee not;'" or, "Why will ye forever die?" he preferred to have the

"Amen" omitted. A rector who seldom selected the hymns said : "It makes no difference what the words are, if the tune is pleasing." He was told that a minister who was to preach his farewell sermon asked the chorister to select and sing an appropriate hymn the instant he closed it. But he looked amazed when the choir fervently sang,

"How did our hearts rejoice
To see the curse removed."

An inappropriate hymn after a sermon diverts the mind and weakens the impression. A short time ago, in a church in New York City, the hymn before the sermon was :

"Watchman, tell us of the night,
What its signs of promise are !"

The subject of the sermon was, "The Devil Man's Malignant Adversary." At its close the choir and people sang :

"Son of my soul, thou Saviour dear !"

To sing the Doxology after some sermons is as inappropriate as it would be to sing it at a dear friend's funeral.

In order to make a convocation profitable to the people adjacent to the church in which it was held, the following change was made. The missioner preached the sermon, after which the holy communion was celebrated. The following morning the convocational business was duly transacted. After this two clergymen went together to hold special services in a church or hall a few miles distant ; two went to a place in another direction, and two in an opposite direction. Others remained with the missioner to aid him at the special services in the church in which the convocation had been held. The Rev. L. H. Brewer and other clergymen were much gratified by this useful change. They reached their homes in season for their regular Sunday duties, more fatigued than from

former convocations, but had the satisfaction of knowing that they had accomplished more for "Christ and the Church." The Secretary of the First Missionary District of the Diocese of Central New York sent a report of the change to the New York *Church Journal:*

"Jefferson County forms the extreme northeast corner of the Diocese of Central New York, and in the northeast angle of this county are located the villages of Antwerp, Evans Mills, Theresa, and Redwood. Theresa, occupying a central position among them, has been selected as the focus of an associate mission, the rector of St. James's Church in this village being placed in charge, and the Rev. Hugh Bailey (Dean) being assigned to duty as his assistant.

"Within their field, the convocation of Jefferson County determined to hold a series of special missions during the last two weeks in September, the period immediately preceding the annual visit of the Bishop. The aid of the diocesan evangelist, the Rev. J. W. Bonham, having been secured, the services of the mission were opened in St. James's Church, Theresa, on Monday evening, September 22d. There were present the Rev. L. R. Brewer, of Watertown, President of the convocation; the Rev. D. E. Willes, of Brownville; the Rev. A. H. Ormsbee, of Adams; the Rev. C. C. Adams, Rector of the Church of the Evangelists, in the city of Oswego; and the Rev. J. W. Bonham, Evangelist, with the rector and his assistant. In the place of a sermon the Evangelist, as an introduction to the work of the mission, gave a narrative, full of instruction and interest, of the revival of spiritual life in recent years in the Church of England, and an account of parochial missions as conducted in Great Britain, with some of their remarkable and cheering results. The president of the convocation followed with a few words, intro-

ducing the Rev. Mr. Adams, of Oswego, in whose parish Mr. Bonham had just been holding a mission with great success, as was evident from the encouraging address of Mr. Adams. The services having been closed with prayer and benediction, the clergy assembled in one of the rooms of the rectory school, and spent an hour in pleasant converse. Next morning the Rev. Messrs. Brewer and Ormsbee departed for Antwerp, to conduct the mission in that place. Mr. Adams also took his leave, and Mr. Bailey found it necessary to absent himself for a time. The Evangelist was left to carry on the mission in Theresa, with the Rev. Mr. Willes and the rector as his helpers.

"Notice of the services had been given by means of printed bills, and the attendance, good from the first, so increased night after night that the church was filled, and sometimes thronged, with attentive and deeply interested hearers. Mr. Bonham was the preacher; his sermons were for the most part addressed to the impenitent and the indifferent, with little or no allusion to the distinctive system of the Church. What was to be said of this was reserved for the last evening—Friday, October 3d. The building was crammed, and for an hour and a half the Evangelist held the attention of the large congregation with a presentation of the argument for Church unity and an apostolic ministry. The following evening the Evangelist was absent, and in his place appeared, on a rainy night but in a full church, the Bishop of the diocese, who preached and confirmed a class of nine. Though the mission had probably but a slight influence as respects the number of the confirmed (and the rector would not, if he could, have gathered in its fruits thus hastily), yet it cannot be but that results of solid and permanent value will follow from an interest so manifest and yet so restrained. The service used was short, but selected from the Prayer-

Book. On Wednesday and Friday the litany alone was said ; and on one evening the baptismal service, without any addition, preceded the sermon. The Church needs these missions, and can readily so control them as to make them subservient to her great end and aim ; and for their full success they need careful and laborious thought concerning the best mode of reaching men, which can most readily be secured by means of an evangelist, who gives his whole time to the work.

"Yet when the parochial clergy undertake such an enterprise they need not fail, as is made evident by the success which attended the labors of Mr. Brewer and Mr. Ormsbee at Antwerp during the last two weeks, and, for the last, of the Rev. Messrs. Drumm, of Clayton, and Perrine, of Cape Vincent, who, having been detained at home in preparation for the Bishop's visit to their parishes on September 28th and 29th, began a mission at Redwood on Monday evening, the 29th, holding their last service on Friday evening. Attendance was very good, and an admirable impression was produced. Evans Mills, having been the scene of the first mission after the Evangelist entered upon his labors last winter, was omitted from the schedule at this time. Within the field of the mission the Bishop has since confirmed twenty persons. We have taken hold, therefore, both of the associate mission and of the mission in the sense of continued special services, and hope to show the Church, by God's blessing, some of the results which both are supposed to be calculated to produce."

At a mission not many miles from Utica the Rev. Drs. Van Deusen and Goodrich attended with their choirs, and greatly enriched the mission music. Not having access to his "packed away" record of the missions he held in Canada Northwest, and in other places, he is obliged to omit an account of some of them, and also dates. Some may

regret the omission of dates ; others *rejoice* that no more missions are described. At a mission at Oneida, Moravia, and other places, at the commencement of the services but few persons were present, but before the mission closed extra seats were all occupied. At a place without a parish the mission was held in a hall. During one of the several services a brass band were practising in a building opposite, and would have neutralized an appropriately delivered sermon on the text, "There Remaineth a Rest." "Evening Prayer" was printed on four pages. After the first few services the young people heartily united in saying the responses and in singing the chants. A few had to pause after the first sentence of the Gloria, for they knew not the words embraced in "etc." The Methodist minister, an Englishman, rejoiced that he "was not a learned preacher." The evangelist in a sermon said : "How delightful it would be if Methodists would return to the Church in which Wesley lived and died, remove 'Methodist Episcopal' from the names over their church, substitute 'Presbyterian Episcopal,' and use therein the Church of England Prayer-Book, the prayers for kings omitted, which Wesley prepared for the use of Methodists in America." Some one told this to the brother referred to ; he answered : "Should he rise from the dead, and see Methodist ministers in a church vestment, and using printed prayers, what would he think of us ?" The Evangelist asked a Methodist : "Did you ever see a picture of John Wesley without his gown and bands ?" He answered, "I never did ; and will look at a picture of Wesley holding a book to see if *it* is a *Prayer-Book !*"

Missions were also held at Pulaski, Perryville, Northville, Clayville, Dryden, Groton, Clinton, Canastota, and Smithboro. Lectures were delivered at convocations, and special sermons preached for rectors. Rectors cheerfully

aided the Evangelist when practicable. The Rev. Dr. Van Deusen, of Grace Church, and the Rev. Dr. Goodrich, of Calvary Church, Utica, accompanied their two choirs to a mission several miles distant. Their hearty singing of the chants and hymns added greatly to the interest of the services. At some of the places the congregations were small at the mission's first services, but before the mission closed extra seats were provided, and all occupied. Some vestrymen who had predicted that but "very few persons would come to mission services," were gratified that their prophecy was not fulfilled.

CHAPTER IV.

NO EPISCOPAL CHURCH IN DE RUYTER.

Mission in the Town Hall—Services in the Methodist Church—Church Services Desired—Mission at Port Byron—Presbyterian Church Loaned for the Services—Lecture in Masonic Hall—Mission at Ithaca—Mission at Oxford.

AT *a mission at De Ruyter, Cortlandt County*, where there was no Episcopal church nor parish, the congregations in the Town Hall were so large that the Methodists kindly loaned the use of their church for several of the services, and also invited the missioner to deliver therein, at an afternoon service, a lecture on "John Wesley and the Church of England." For the closing service held in the Town Hall they loaned their camp-chairs, which were used by those who could find no other seats, and a number of Methodists were present at the service.

There were but three persons in De Ruyter who were favorable toward "Episcopalians," two of whom were at a distant place on a visit. Some who attended the mission had never before attended "a Church service." But after the mission the missioner was requested to say to the Bishop that "if he would send them a clergyman for a year they would provide a place for church services, and after a twelvemonth continue to do so, and support him themselves." To introduce our Church through a mission, and then support a clergyman for a year or more for regular services, would be more economical than to give an

"occasional service," form a "feeble parish," and to give a "stipend" from the missionary treasury for as many years as the children of Israel wandered in the wilderness.

A mission in Port Byron was held in the Presbyterian church, kindly loaned for its services. The parish was feeble and the members few, but night after night large and attentive congregations were present at the services. At an appropriate time the Evangelist delivered lectures to impart instruction respecting the history of the Church. A physician who heard the notice of a lecture on the "Life Relation of John Wesley to the Church of England," in which he lived and died, in order to upset what he supposed the lecturer would say, examined his encyclopædia and works on Church history. But at the close of the lecture, instead of controverting its statements, he candidly stated that they were all in harmony with the historic facts of his recent investigations. As the people needed Church instruction as well as Gospel exhortation, the mission was closed by a lecture on "Apostolical Succession." It was delivered in the largest hall in the place, and though the snow was falling, all the seats were occupied by persons who desired to hear the lecture, and some stood during the whole service. On this subject the people need instruction, for the phrase is as puzzling to some as the term, "Filioque." Some time ago a lady said: "Paul had no successors, for he was never married!" The day after the delivery of the lecture referred to a "Protestant" who met a "Roman Catholic" said: "So you went to hear the Evangelist who abuses all Christians who are not Episcopalians!" The Roman Catholic said to the "Protestant," who had not heard the lecture: "Yes, I went to hear the Evangelist, who did not abuse or speak unkindly of any one, but at one part of his lecture touched up the

Pope *just a little*." The Episcopalians at Port Byron now have a church building, and do not forget the kindness of the Presbyterians, who gave the free use of their church for the mission or other special services.

The *Episcopal Register*, Philadelphia, published a brief notice of the mission :

"SPECIAL MISSION WORK IN CENTRAL NEW YORK.

"Notwithstanding that the winter has fairly commenced, the activities of religious life continue to develop themselves, in various localities, with considerabe interest. The Evangelist of this diocese, the Rev. J. W. Bonham, assisted by Rev. Messrs. Phillips and Paul, has recently concluded a very interesting mission at Port Byron. . . . The services were held in the Presbyterian church. The sermons were listened to by large congregations, embracing persons of almost all religious denominations, with marked attention ; deep impressions were evidently made. On Tuesday evening the Evangelist delivered a lecture on 'John Wesley in His Relations to the Church of England.' The service was well attended, and very encouraging to those who are working for the establishment of the Church."

In St. John's Church, Ithaca, the Rev. P. B. Morgan, Rector, an eight days' mission was held. The congregations were large, and professors and students of Cornell University were present at the services.

"After the mission had closed, the Missionary Convocation of the Sixth District of the Diocese of Central New York was held in the same church. Among the clergy present were the Rev. George McKnight, Rector of Trinity Church, and the Rev. Francis D. Hoskins, Rector of Grace Church, Elmira ; Rev. J. F. Esch, of Waverly, and the Rev. Thomas Randolph, of Trumansburg. On the second day of the convocation a sermon was preached on the importance of

faithfully and earnestly preaching the Gospel; after which the Holy Communion was celebrated. The remainder of the day was spent in the transaction of business."

The Rector some time afterward resigned the rectorship and travelled as a missioner. He conducted several encouraging missions, but so few of the clergy sympathized with his ardent expectations that he became discouraged, and settled as the Rector of a church in Cincinnati. Through a vision that the ghost of the Roman Pontiff would emerge from ritualistic practices, he became unduly alarmed, and resigned his rectorship. But he is again active in the Church he dearly loves, and doing a good work. He is now greatly rejoicing that brethren who were as much afraid of parochial missions as he was afraid of "ritualism" are now welcoming even foreign missioners, and heartily co-operating with them at mission services. During the New York Advent Mission he was absent in body, but present in spirit, and earnestly prayed: "O Lord, bless the labors of missioners and rectors."

"We wish, in this connection, to say a word about the interesting and profitable week of mission work which closed last night at St. John's Church. It is remarked by every one who has attended the church in the past week that it has been greatly revived by the inspiring sermons and earnest labors of Mr. Bonham. A number have been added permanently to the confirmation class, and the attendance upon the services has been largely increased. Mr. Bonham was ably sustained by the Rector, Mr. Morgan, under whom we hope to see the good work and enthusiasm kept up."

An eight days' mission was held in St. Paul's Church, Oxford. The Rector, the Rev. W. Ayrault, D.D., heartily co-operated with the Evangelist to make the mission profitable. The services were well attended, and the parishion-

ers and others were deeply interested. At the closing service of the mission the congregation was unusually large. After the Rector became the Chaplain of Hobart College, Geneva, N. Y., he was full of enthusiasm respecting what parochial missions will ultimately accomplish for our Church in America. Again and again he spoke cheering words to the Evangelist. The doctor has departed to the blissful rest of paradise ; but the Evangelist has often been cheered by the re-echo of his words : " Do not accept the rectorship of any parish, but continue to labor as an evangelist, should the time come that you may be able to hold a mission only occasionally. The fact that you are not a rector will keep *the mission* idea before our Church. The time will come when rectors will more fully appreciate the value of parochial missions."' He was very enthusiastic himself, and spake as a true prophet.

CHAPTER V.

MISSION IN ST. GEORGE'S CHURCH, UTICA.

Sermons in Grace Church—In Calvary Church—Missions in Other Places—Brethren Remembered—Bishop Huntington's Cheering Circular.

THE Rector, the Rev. W. T. Gibson, D.D., heartily co-operated with the Evangelist during the eight days' mission. Both regretted that an advertised farce, to be acted in the large double parlors of a parishioner, could not be given up or postponed. The mission was closed Sunday evening by a sermon on "Gaining the World, but Losing the World-Gainer's Soul," and described the awful death of the renowned actress, Madame Rachel. On Monday evening a number who heard the sermon crowded the parlors referred to, and witnessed the ludicrous farce, "*Turn Him Out*"—not the missioner. But the mission was not wholly neutralized. The Rector, who is editor of the *Church Eclectic*, reported to the *Church Journal* as follows:

"MESSRS. EDITORS: The hands of the clergy are so full, and their time so incessantly absorbed by parish work, that they can hardly ever stop to become their own chroniclers. I doubt if one in a hundred ever keeps a 'diary.' *Pro bono publico*, however, I wish to put in a word for the important work of the Rev. J. W. Bonham, the 'Evangelist' of the diocese of Central New York. It is a kind of work which our diocese, I believe, has been the first to inaugurate:

Iowa and Virginia have already followed suit, and other dioceses are instituting inquiry into this subject.

"Mr. Bonham has been engaged in this labor for a year past, and has held mission services (usually a series of eight days) at many points in the diocese where the Church is weak, in some cases where the services of the Church had never been held before. They have almost always been crowded, proving that the people will come, and will listen, where the principles of the Church are presented in a clear, manly, and courteous way, and where sermons are preached full of Bible truth, taking hold of intellect, conscience, and will, all together.

"Mr. Bonham has just concluded an eight days' mission in the parish of St. George's, Utica, leaving, as we are persuaded, permanent effects upon our religious *life*. City parishes often forget that they were organized for *spiritual* purposes at all, and degenerate into mere *societies* and social clubs, acting under the spur of worldly *competition*. In nothing is this more conspicuous than in the perpetual round of fairs, festivals, concerts, dramatic entertainments, tableaux, etc., with which public 'patronage' is constantly besieged, a state of things exceedingly unfavorable to spiritual growth. It seems to me that mission services, thoroughly followed up, will go to the root of this evil, by recalling us to the great end and object of the Church itself, the development of personal religion in each and every individual. We cannot hide a corrupt private life under a noisy or officious zeal for the *society*, or make a miserable party spirit pass for loyalty to the cause of Christ.

"In the course of his mission in St. George's Mr. Bonham gave a lecture on 'John Wesley's Position in the Church,' and another on the 'Great Awakening in the Church of England.' Both of these are repeated this week in other parishes of the city. The lecture on 'Wesley' ought to be

delivered in every village and hamlet of the land. It would do more to obviate prejudices and conciliate the public mind to the Church than years of ordinary parochial labor. It is remarkable, too, how a clear definition of Wesley's position forms a complete answer and antidote to such a movement as that of Bishop Cummins, on the one hand, while it gives full scope to all the really catholic and spiritual aspirations of ritualism on the other. It is no mere fancy. John Wesley's evangelical standpoint is a good rallying-place for all who combine, with exact churchly order, aggressive work for souls; who wish the doctrines of grace without the five points of Calvinism, and love glory and beauty in the sanctuary.

"These mission services ought properly to be conducted by two or three mission priests, working together. It is impossible for one man to preach at every service, and follow it up with personal conferences and private instruction, which are really essential in order to reap any fruits from the mission. Class teaching is as necessary for an adult population as for Sunday-schools.

"It is much to be hoped that Mr. Bonham's engagement may be continued another year. In commercial phrase, nothing would 'pay' better for the interests of the diocese and the Church. G."

The clergy and laity treated their Evangelist with great brotherly kindness; those who were not enthusiastic concerning parochial missions, and did not desire at present to have one, placed no obstacles in his way for missions in other places. They cordially welcomed him to their respective parishes to deliver historical lectures or preach Gospel sermons, though they were on the lists of some of his series of mission subjects. The fraternal kindness of the Rev. Messrs. Lockwood, Pattison, Babcock, Clark, and

others, then in Syracuse; the Rev. G. P. Hebbard, in whose parish "a mission was held and well attended;" the Rev. Drs. Van Deusen,* Goodrich, Gibson, and Coxe, of Utica; the Rev. Dr. Brainerd, of Auburn; W. Doty, of Watertown; Hitchcock, of Binghamton; and McKnight, of Elmira; the Rev. Messrs. Beauchamp, of Baldwinsville; Winslow, and Staunton, and Brewer, of Waterville; the Rev. Robert Paul, of Port Byron; the Rev. Messrs. Perrine, of Oneida; Gardner, of Utica; Hubbard, of Seneca Falls; the Rev. Dr. Beach, of Owego, and the Rev. Dr. Cross, of Mexico, where the Evangelist held two missions; and other clergymen of the diocese and faithful laity, are remembered with great pleasure; and the Evangelist is glad to here record that their fraternal kindness *is "still green" in his memory.*

Rectors and missioners have too many humiliating trials to be unduly ecstatic by words of encouragement. But between the two they may keep their equilibrium and not fall prostrate. After the Evangelist had labored for nearly a year under Bishop Huntington's *very pleasant direction* he was cheered to read a circular sent to his clergy and others, of which the following is an extract:

"The results are well known to have been exceedingly satisfactory wherever missions have been held by the Evangelist, whether in established parishes or on new ground. His labors have been everywhere efficient, acceptable, and useful to the people, as they have been gratifying to me. The clergy have uniformly testified to their value, and the laymen have confirmed that testimony. Visiting parishes where these services have been held, I have found increased seriousness and an improved attention to religious duties. Rubrical and canonical regularity have been strictly observed. Of that sort of excitement which is apt

* He now rests from his labors and his works follow him.

to be followed by reaction I see no trace and hear no sound. Of the healthy excitement which is a sign of life, and which befits believing men living in a world so worldly as this, and going fast to judgment, there is still too little, almost everywhere, rather than too much."

CHAPTER VI.

"WHAT IS AN EVANGELIST?"

His Work of Two Kinds—The Hearer who has Weathered a Thousand Ordinary Sermons—The Mission Thoroughly Tested in England—The Best Mission the One that Lasts During the Year—Rubrical Elasticity—New Pentecosts Desired.

If the reader is not familiar with the work of an Evangelist, and the specific design of a parochial mission, extracts from Bishop Huntington's address to the Diocesan Convention in Trinity Church, Elmira, the Rev. G. H. McKnight, D.D., Rector, will give the desired information. The Bishop said: "You will desire me to make some report of a form of Church extension that has been put on trial in the diocese within the year, the work of an evangelist. In my last address I earnestly asked of you a special provision for setting such an agency in operation, and gave reasons for the request. . . . As soon as a sufficient amount had been subscribed to warrant it, I appointed an Evangelist . . . the Rev. J. W. Bonham. He entered immediately on the service, and has continued in it, with energy and enthusiasm, ever since, laboring in places I have designated. For reasons that seem to me decisive, he has been employed hitherto in regions comparatively obscure, with only three exceptions. Thus far, the testimony of our clergy who have witnessed or shared his work, of the congregations to which he has preached, and of the

communities where he has tarried, as well as of the visible effects he has accomplished, have had but one purport. It has confirmed the belief which the New Testament, together with the primitive and general history of the Church, had led many of us to entertain, that a ministry of this character occupies a normal place within the manifold commission to convert the world to Christ, and, in fact, in the ordinary conditions of society, no branch of the Apostolic Church is completely equipped without it.

"An evangelist's service is of two kinds. He may go into a village, or the suburbs of a city, where the Church is almost or entirely unknown, and there, either singly or with the voluntary help of neighboring clergy, he may conduct a succession of daily meetings, made up of such people as proper public notices can call together in a building procured for the purpose. With Prayer-Book worship, instructions, exhortations, expositions of Church doctrine and discipline, the Evangelist appeals to the conscience and the heart. . . . Generally this movement contemplates either the subsequent planting of a permanent missionary station, under the cure of a neighboring rector, or the formation of a parish. If these results do not immediately follow, there cannot possibly be a failure of substantial good from the delivery of the Gospel message, together with a zealous manifestation of the methods, principles and spirit of our Household of Faith. Life is born of such action, as surely as man and the kingdom keep their constitution, and God keeps His promises.

"As another part of his business, the Evangelist goes within the limits of a parish already established. He can go there only by the voluntary invitation of the minister in charge. That minister reserves all his pastoral rights, and nothing is done or spoken in contradiction of his wishes. He may be supposed to feel more or less profoundly the

need of every possible help he can get in achieving the ends of his ministry. He may feel with sadness that his people need to be aroused and awakened to a spiritual life which his single-handed efforts have never been able to kindle; he may feel that he is fighting an unequal battle there alone against the world, the flesh, and the devil; he may feel that, in the remarkable diversity of susceptibilities and states of men's minds, other ministrations than he has time or strength for, other voices than his own, or other methods, may possibly carry with them the blessing of the Holy Spirit for the supplementing and enlarging of his own faithful toil. Here, then, will be an occasion for what has become known in the Church as the 'Parochial Mission.'

"This mission is 'a concentration of spiritual force upon one place for a short time.' So far is it from interfering with a pastor's prerogative, or abating his influence, that it is rather a 'regular exercise of pastoral jurisdiction, calling in the assistance of an extraneous power for a temporary effort.' For the time being an evangelist is a representative of the local minister. Bringing his own individuality and his own modes, everything he does is still tributary to the pastor's will. Indifference being the great obstacle, the first thing to be done is to break it up—that is, to arouse and fix attention. Two principles of human nature are laid hold of. One is, that in almost any neighborhood a succession of public services will excite interest. The stress of exertion laid out will tell upon the people in spite of themselves. If a man that is half asleep will not wake up at a single call or shake, you call or shake him again and again, till his waking is beyond question. Let the mission once publicly begin, and the people will do the advertising with one another in their houses, streets, shops, and fields. Another principle is that impressions repeated in rapid succession will sometimes effect

a conviction of the mind, and determine the will, when ordinary appliances at the usual intervals will not. We may inquire, with Canon Fremantle, 'Where is the clergyman who would not welcome with thankfulness any agency which would, by God's blessing, kindle afresh the light of truth and love in the hearts of the many of his parishioners who live in the habitual rejection of the Word of Life, unbelieving and ungodly?' A conservative old English incumbent used to say: 'You must have a system of alternatives that will introduce some variety without disturbing order.' Another official of the same Church said at the Leeds Congress, last October: 'When the leading farmer, or the leading squire, or the leading manufacturer, has sat under a thousand sermons from the same rector; has sat there shielded and protected by a little sleep, a good deal of inattention, and a great mass of dogged prejudice—when he has weathered a thousand sermons without altering his tack or shifting a sail, it is very difficult, either for a squire or rector, to expect that the thousand and first sermon shall produce a revolution in his whole soul, and scatter all his prejudices to the winds.' *The mission preacher*, coming from without, not only brings with him his own style and manner, but he has sometimes a peculiar advantage in delivering his rebukes and warnings with no personal knowledge of the weak points and wicked points of the audience before him. The searching words of a stranger will often penetrate the conscience of a hearer with salutary power, when words equally pungent and equally kind from the lips of a familiar friend are construed into an offensive personality. The power of preaching, however, is not the only power of the mission. A double strength and a double fervor are given to prayer. The minister and the people are, for some time beforehand, in secret as well as public supplication for

a direct spiritual gift, uniting their intercessions, asking for a common and yet a special good. Indeed, the increase of devotion is quite as important an element in the instrumentality as the multiplying of sermons. In all well-conducted parish missions it is arranged that there shall also be added opportunities for receiving sacramental blessings. In short, every legitimate agency that tends to the increase of spiritual life, or that draws the hearts of men nearer to the heart of Christ, is stimulated. A report to the Church Congress of 1872 on this subject dwells forcibly on the idea that a mission tends not to separation, but to unity, using this language: 'The parish priest who invites an evangelist sets before his people the fact that there are others widely different from himself in the circumstances of life, who are yet one with him in its divine realities; that he is not afraid of their co-operation, or ashamed to seek help, because the fire with which he burns is the very same which enkindles them, so that the flame of his own ministry, flickering, it may be, in its loneliness, will not be lost, but be strengthened by union with that of others. In these days of individuality and separation it impresses people to see united action on the part of the clergy.'

"If we needed any foreign evidences of the effectiveness of evangelist missions, we could find them in abundance in recent examples in Great Britain. . . . They have taken the various forms of Advent Missions, Lent Missions, Diocesan Conferences, Ten Days' Missions, Octaves, and the Novena, between Ascension Day and Whitsun Day. Bishops and archbishops of the establishment have thoroughly and cordially committed themselves to them, not only sanctioning but organizing them. . . . In the *Roman Catholic Church* parochial missions have long been recognized as a most effective means both of propagation

and edification. . . . 'There is no harm in doing an unusual thing merely because it is not done every day.' No doubt, as Mr. Beresford Hope remarks, 'the best of all missions is the mission that lasts three hundred and sixty-five days in a year.' But he and nearly all the speakers about him agreed that one of the surest roads to the restoration of the daily services of the Church is a judicious use of the parochial mission. A clergyman at the Church Congress in South Hampton, in 1870, testified that in his own parish an increase of communicants from forty-five to two hundred and fifty was mainly the result of the parish mission. Another speaker, allowing for deficiencies and hazards, observes: 'The infidelity, the ignorance, the practical ungodliness of the times, are crying aloud for some fresh outcome of energy and zeal to contend with them. . . .'

"I sincerely hope that by a clear and settled pathway of law our Church in this country will before long attain to views as sensible, comprehensive, and catholic as these. I am not possessed by the idea that in every parish among us the measures here indicated can be profitably employed, or that all rectors could work with them advantageously and happily. To those, if there are any such, who regard the present religious condition of our congregations as satisfactory, who feel no painful longing for new outpourings of God's Spirit, and new manifestations of the power of the righteousness of Christ, I do not expect that they will come with much weight or carry much meaning. But most of us, I believe, will never be satisfied, and never rest until, by any instruments that God's Word and Providence and Spirit have offered to our hands, the fires and winds of new Pentecosts burn and blow along these frigid and stagnate wastes around us." . . .

CHAPTER VII.

WHY THE EVANGELIST LEFT CENTRAL NEW YORK.

Advice of the Rev. Dr. De Koven Acted Upon—The Steamship City of Antwerp—A Bishop's Cry, "Save Me!"—Safe Arrival in Liverpool—St. Peter's, Dulwich—St. Paul's Cathedral, London—Canterbury Cathedral—Canon Robertson Unwilling to Witness Stealing—The Retreat at Cowley—The Rule of Silence—The Retreat a Blessed Means of Grace—Letters to the Church Journal.

THE *Bishop* kindly desired his Evangelist to continue his mission labors ; suggested that hereafter missions will move on a higher plane or be welcomed in larger churches. During the year he had preached between two and three hundred times ; he needed a season of rest. The Bishop requested him to take the rest he needed after one mission had ended before he commenced another. He needed a longer rest than he was willing to take while receiving a salary. At a missionary anniversary in New York City the Rev. J. De Koven, D.D., said, "You ought to go to London in time for the great Prelent Mission." He resolved to do so, and arranged with the Rev. Dr. Matson that the *Church Journal* re-echo its progress to cheer churchmen in America. With letters commendatory from the Bishop of Illinois and of Central New York "to the Archbishop, Bishops and Clergy of the Church of England, and to the faithful in Christ," to afford him facilities to study the phases of the London Prelent Mission and its

modes of working, early in January he sailed from New York for Liverpool, in the steamer "City of Antwerp," commanded by Captain Lavar. He had previously crossed the ocean in a steamer of which seaman Lavar was the mate. Captain Lavar and his officers treated him with great kindness, and combined with the elements to throw summer gladness on an ocean passage in January. Captain Lavar a few years before had crossed the ocean in a steamer in which the Right Rev. C. P. McIlvaine was a passenger. During a storm a heavy sea overwhelmed the Bishop while standing in the hatchway of the cabin saloon. The wave filled its entrance, and the Bishop was struggling in the water, crying: "*Save me! save me!*" As the Bishop used his voice with diapason power, Mate Lavar heard his imploring cry, "SAVE ME," and instantly rescued him.

The Central New York Evangelist arrived in Liverpool January 21st, and proceeded to London. On Sunday he preached in St. Peter's Church, Dulwich; Monday, at 4 P.M., attended the festival in St. Paul's Cathedral celebrating the conversion of St. Paul. No person was admitted without a ticket, yet the Cathedral was filled. The oratorio was finely rendered by distinguished soloists and a multitude of choristers, accompanied by the rich-toned organ, and various trumpets, and some instruments of indescribable shape. A chorister about sixty years of age in a clear soprano voice sang a solo! The London fogs seem not to early ruin the voices of the Cathedral and Abbey choristers, some of whom are old men, but have rich bass or tenor voices.

The London clergy were busy preparing for the *Prelent Mission*, and corresponding with clergymen who were expected in London to aid the missioners. *Canon Gregory, of St. Paul's*, advised the author to attend the Clerical Re-

treat, soon to be held at Cowley, Oxford. He kindly wrote to Father Benson, the Head of the House of St. John the Evangelist, to send the Evangelist from America a personal invitation to come to the Retreat. While the guest of the *Rev. Canon Robertson*, of Canterbury Cathedral—also Professor of Ecclesiastical History in King's College, London—the invitation, by telegram, was received. *Canon Robertson* showed him the various objects of interest in the Cathedral and its precincts, and his eloquent historical descriptions made the past present. Such visits stamp history deeply in the mind, and Canon Robertson's politeness will be long remembered. After the three o'clock service in the Cathedral we visited St. Martin's Church; and, though there is nothing gorgeous in the exterior or interior, we entered it with feelings of unusual interest. This church is mentioned by the Venerable Bede, and is probably one of the oldest churches in the kingdom. Old Roman bricks are still visible in its ancient walls. On the occasion of Queen Bertha's marriage to King Ethelbert she brought from France her bishop and clerks, and herein they worshipped. Here the large font at which King Ethelbert was baptized is still preserved. Near the chancel is the sarcophagus supposed to be the stone coffin in which Queen Bertha was buried. On the floor in front of the chancel are ancient brass tablets set in stone, to commemorate the faithful dead. Here Christians worshipped centuries before the mission of St. Augustine was contemplated; and here he and his monks worshipped when he came to fulfil Gregory's design. The place is one of so much interest that it has again been repaired and refitted for public worship, and will long proclaim that *here existed a branch of Christ's Apostolic Church centuries before a Romish missionary had touched British shores.*

Canon Robertson, who was a happy-looking English-

man, was greatly pleased while showing a copy of *Harper's Magazine* containing a personal description of "*Canon Robertson*, of Canterbury," but with another person's picture, having a thin, oval face, and cadaverous look! While showing the objects of interest in the crypt of the Cathedral his guest saw some scattered fragments of stone that had been removed from damaged sculpture which had been "restored." Desiring a small relic—much smaller than the fragment inserted in the new All Saints' Church, Worcester, Mass., he said: "May I take a small fragment for a relic?" The polite Canon did not wish to say "No, sir," but in a melodious tone answered: "Mr. Bonham, I will close my eyes, and not see what is improper." Not desiring to break a Cathedral law, of course he instantly dropped the fragment referred to. *The Canon now is with the "blessed dead,"* but his memory is revered by many.

The American Evangelist safely arrived at Oxford, and was cordially received by *the Rev. Father Benson.* As he had been in America, his guest was freely talking concerning the state of American parishes. Not then aware of "silence" during a retreat, Father Benson, who had temporarily left some duty to receive his guest, in a kind tone said, "I will show you to your *cell!*" Had he been arrested? Only his tongue; but his knowledge was increased. He learned, first, that clerical retreats are not designed for social entertainment or secular conversation; for talking about what High and Low Church bishops sanction in America was not considered religious conversation. He learned, second, that during the celebrations meditations, private and united prayers, and the valuable instructions Father Benson daily gave, caused the mind to soar above, and the heart to more fervently worship, the Holy Trinity. He learned, third, that not to indulge in worldly conversa-

tion during the retreat was not a cross, but a holy pleasure. Churchmen who denounce retreats have the prayerful sympathy of those who at retreats have received great and lasting blessing. When the retreat ended there were mutual introductions and friendly greetings. After the clergy who had been present reached their homes they doubtless *made* it convenient to devote more time to self-examination and to personal private devotion.

Concerning the great Prelent Mission a series of letters were speedily sent to the *Church Journal*. Important parts were extracted and gave "the good tidings from abroad" a wider circulation. Not long ago their writer, in examining the index of an encyclopædia, noticed the heading, "Parish Missions." He concluded to read the article, but found that the nameless paragraphs the reader had written. . . . The following extract is part of one of his letters from London, which the editor of a New York church paper ventured to publish :

"LONDON, February 12, 1874.

"The bishops who recommended the Prelent Mission, not to repeat the mistakes of their predecessors in regard to the revival under Wesley and Whitefield, wisely declined to lay down special rules for the conduct of the missioners, trusting to the loyalty of the clergy to use means in accordance with the rules of the Church. The *bishops of London, Winchester and Rochester* issued a reply to a memorial against the approaching mission being used for the purpose of propagating "the confessional system." Different classes of churchmen are pleased that the bishops will not sanction the introduction of Nonconformist ministers into church pulpits during the mission, and that they will not sanction 'sacramental confession.' Yet they do not wish 'to restrain the liberty necessary to make the mis-

sion suit the different characters and needs of the various parishes.' As the public mind is excited, not respecting the *commission* of sin, but the *confession* thereof, the bishops wisely say: 'We were, of course, aware that whenever the conscience is awakened, and sinners are asking what they must do to be saved, recourse will often be had to clergymen privately for their comfort and counsel, and that, if God grants His blessing, confession in *this* sense may be, and we hope will be, *frequently* the result of the mission; but such confession as this—the legitimate and natural outpouring of a heart touched by a sense of sin and desirous of restoration—has little in common with, and is not likely, we believe, to lead to, the practice of *habitual* and "sacramental confession" taught as the remedy for the post-baptismal sin or the rule of a holy life." . . . The Church of England is lifting her voice like a trumpet, and showing the people their transgressions, and the House of Israel their sins. In her great Cathedral, surrounded by the devotees of Mammon, above the rumbling of the wheels of commerce, sounding like the ocean's roar, a clarion voice is sounding: '*For what is a man profited if he shall gain the whole world, and lose his own soul?*' And merchants who have left their business for an hour at noon hear of the perishable nature of all things earthly, and are urged to set their affections on things above." ***

CHAPTER VIII.

THE NATIONAL THANKSGIVING IN ST. PAUL'S, LONDON.

Appearance of the Cathedral—Persons who were Present—His Grace the Archbishop of Canterbury Preaches—The Sermon —A Brief Extract—Service the Next Sunday.

BISHOP STEVENS said the author would "possibly be unable to obtain a ticket of admission" after his arrival in London. When in Venice he wrote to Canon Gregory to kindly retain a ticket for him, and he did so; and the author sincerely thanked him.

Five hours before the appointed time for service the favored ticket-holders began to assemble. When the seats in the nave, and aisles, and under the dome, and in the choir, and in the temporary galleries, erected tier above tier, were filled, the scene baffled description. If the reader will imagine that he has been *favored* with a ticket and has entered through the western door, and look straight across the nave to the end of the apse, a distance of five hundred feet, he will see, in a place of honor by the altar, the *Right Rev. Bishop of Pennsylvania*, whose presence gives great pleasure to the magnates present, that the American Church has an honored representative at this important service.

In the stalls of the choirs are the canons and prebendaries of the Cathedral, and the members of convocation. On the rows of seats in front are the representative clergy of rural deaneries and of charitable bodies. In the gal-

leries above the stalls, on each side of the choir, are the honored friends of the dean and chapter. At the end of the stalls, near the line of the dome, under the new organs, are the two hundred and fifty celebrated choristers. The temporary galleries in the transepts, and the sides of the nave, and the tiers over the western entrance are occupied by a brilliant assemblage. In the galleries of the north and south bays are the members of the Queen's household, and the one in the southeast aisle is occupied by members of the press. On the right and left of the western entrance are the mayors and provosts of the British realm. On the north and south of the mayors are the representatives of the army and navy, and the Queen's aides-de-camp. The south transept of the nave is occupied by members of the learned bodies, and the one on the north by the corporation of the city and the Metropolitan Board of Works. On the seats right and left of the aisle, across the rear of the dome, are the peers of the realm and members of the House of Commons. In the area of the dome beyond the circle are Lord-lieutenants, the Corps Diplomatic, and distinguished foreigners. Thirteen thousand souls now await the arrival of the Royal Family, and the plainness of the vast Cathedral is now neutralized by the presence of the distinguished civil and ecclesiastical representatives of the nation—including Lieutenants and Admirals, Honorables and Right Honorables, Lords and Ladies, Viscounts and Viscountesses, Earls and Countesses, Marquises and Marchionesses, Peers and Peeresses, Dukes and Duchesses, Princes and Princesses, Bishops and Archbishops. The black gowns and hoods of the clergy, the scarlet robes of the members of convocation, the pure white lawn of the bishops and surplices of the choristers, the dazzling insignia of the civil magnates of the nation, with the variegated costume of

the galaxy of ladies, present a scene of unusual brilliancy.

The last joyful strains of the national anthem performed on the new organ by Mr. Cooper die away. During a few seconds of solemn pause twenty-five thousand eyes are again intently gazing toward the royal pew, beholding in the centre the Queen of England ; on her right the Prince of Wales ; on the left the Princess of Wales ; on the right of the Prince his little son, Prince Albert Victor, Prince Arthur, and the Duke of Edinburgh ; and on the left of the Princess of Wales her younger son, Princess Beatrice, Prince Leopold, and the Duke of Cambridge. The talented choristers, selected from the Temple Church, Lincoln Inn, the Royal Chapels, Provincial Cathedrals, and Westminster Abbey, with the choir of St. Paul's, attired in pure white, blend in beautiful contrast with the bright colors of the surrounding assembly, and, as if about to ascend from earth, now rise to sing the *Te Deum* to the antiphonal music prepared for the occasion by Mr. Goss, afterward "Sir Charles Goss." As they sing, accompanied by rich organ strains,

> "We praise Thee, O God,
> We acknowledge Thee to be the Lord,"

the heart of the mighty congregation throbs with gratitude to God that, in answer to the nation's prayer, He has graciously saved the life of the Queen's first-born son, heir-apparent to the throne.

The Versicles, Lord's Prayer, Prayers for the Queen and Royal Family, the General Thanksgiving, and the Special Thanksgiving Prayer prepared by the Archbishop of Canterbury, are said by the Rev. J. H. Coward, whose rich and clear voice can be distinctly heard in every part of the vast Cathedral. At the close of the special prayers the

organ sounds the prelude to the anthem taken from Psalm 118 : 14, 21, and 28. The music was composed by Mr. Goss, and has been described as jubilant without vulgarity, graceful without excess of sentiment, and exactly the music for the occasion.

The Archbishop of Canterbury read for his text, "Every one members one of another"—Rom. 12 : 5. His sermon was brief, comprehensive, and appropriate.

The Archbishop in closing said : "Brethren, does not experience teach that nations—if such there be—which have no religion have lost the only sure bond and stay of vital life ? We Englishmen, thank God, love the Church. I speak not before this great assembly for any party divisions. It was one of the most marked features of our late anxiety that in the broad circuit of the British Empire many joined in our prayers who scarcely knew the God to whom we prayed ; and none were more hearty in their prayers than God's ancient people. We trust a time is coming when all the races of the Empire may be one in faith, as we have been proved to be one in loyalty. But already to-day, among us Christians, it is felt that in united prayers and thanksgivings we are one. God, perhaps, intended this lesson. It was very common in State prayers of old, as I find from the forms preserved at Lambeth, to speak of our unhappy divisions. Perhaps this common call to national prayer has been sent now to make us think of a happier union. We Englishmen, thank God, speaking generally, all love the Church of God. We believe in God. We know He watches over us in sorrow and in joy. We desire to make His law our rule of action. We Christians of England thank Him for the consolations He has provided for us in our anxieties through the birth, death, ascension, and living intercession of His Son. We of the Church of England prize our own forms and our own

beliefs, and hold them to be best for our own souls and for the nation ; but, be our own form of Christian worship what it may, we all unite in this, that we acknowledge God to be our Father, and the Lord Jesus Christ our Saviour ; and we gather now in Christ's temple to record our thankfulness for a great national mercy, and to express in the most solemn way—while we pay allegiance to our earthly sovereign, and speak of our reverence and love to her person and family—that we look upward for her, for those who are dear to her, for ourselves, for our families, and for the body politic, to the King eternal, immortal, invisible, who controls all the events of our individual, and family, and national life. The Church of Christ is for all ranks, ages, races. Praise be to God in Christ, we all, rich and poor, have learned to be united. The poorest, we have said, joined with the richest lately in prayer. If they are not here with us to-day they are thanking God, as we are. Such a day makes us feel truly that we are 'members one of another.' ''

The Thanksgiving Hymn, composed for the occasion by the Rev. Mr. Stone, was sung to the familiar tune, "Aurelia," for "Jerusalem the Golden :"

"O Thou, our souls' salvation !
Our Hope for earthly weal !
We, who in tribulation
Did for Thy mercy kneel,
Lift up glad hearts before Thee,
And eyes no longer dim,
And for Thy grace adore thee
In eucharistic hymn.

"Forth went the nation weeping
With precious seed of prayer,
Hope's awful vigil keeping
'Mid rumors of despair ;

Then did Thy love deliver !
And from Thy gracious hand
Joy, like the southern river,
O'erflowed the weary land.

" Bless Thou our adoration !
Our gladness sanctify !
Make this rejoicing nation
To Thee by joy more nigh ;
O be this great Thanksgiving
Throughout the land we raise
Wrought into holier living
In all our after days !

" Bless, *Father*, him Thou gavest
Back to the loyal land ;
O Saviour, him Thou savest
Still cover with Thine hand.
O Spirit, the Defender,
Be his to guard and guide
Now, in life's midday splendor,
On to the eventide !"

The Archbishop pronounced the benediction. The solemn and joyful Thanksgiving service has ended. The royal procession is re-forming. Ringing bells sound forth peals of joyfulness. Hundreds of thousands of loyal subjects enthusiastically greet the Queen and Prince of Wales as they pass through a new route of gayly decorated streets back to the Royal Palace.

Very brief descriptions of the grand occasion filled column after column of the largest newspapers ; while page after page was filled with glowing accounts of the brilliant illumination of the streets of London during the night, decking the vast city as in a stream of light. Such a day and night of sober joyfulness will be long remembered. The nation wept when the sovereign wept, when royal ones had been delivered from affliction rejoiced. The

bond of sympathy between the Queen and her subjects will be stronger than ever.

On the following Sunday St. Paul's Cathedral was filled by those anxious to hear the Thanksgiving *Te Deum* repeated, and a special sermon preached by the Right Rev. the Bishop of Rochester. The liturgical service was very effectively rendered, and the Creed and Responses uttered by the thousands of persons present, led by the large choir, sounded like the climax of earthly worship. The sermon was based on 1 Sam. 17 : 29, and was earnestly delivered. The Bishop expressed the hope that the coldness and carelessness that for a time characterized the rendering of our service have passed away never to return. At the close of the service an offering was received for the Cathedral Decoration Fund. The Queen had subscribed £1000, and the Prince of Wales £500.

CHAPTER IX.

ADVENT SERMONS IN ST. PAUL'S CATHEDRAL.

THE author had been a guest of a rich friend in Bedfordshire, but he was excused from remaining longer at that time, as he desired to return to London while Canon Liddon was "in residence." The season of Advent was one of unusual interest, and will be long remembered. Special missions were held in several churches, daily services in many, and sermons on Christ's Advent in glorious majesty preached in nearly all. The illness of the Prince of Wales caused the people to listen with unusual attention to discourses on the solemnities of the Day of Judgment, and the strictness of the account that each must then render. So great was the interest to hear the series preached by Canon Liddon in St. Paul's Cathedral, that nearly two hours before the time for service people began to assemble. Within a few moments after the doors were opened every seat was taken, and when service commenced the aisles between the seats beneath the vast dome, a portion of the nave, and every standing-place within hearing distance was crowded. Canon Liddon sometimes preached to between six and seven thousand persons, who listened to his words with breathless attention, not venturing to cough, except at the intervals when he took a little water.

THE SOCIAL AND POLITICAL FUTURE OF CHRISTIANITY.

Canon Liddon's series of lectures to young men on this subject, delivered on Tuesday evenings, were also well

attended, and produced a deep impression. His descriptions of the conflicts and triumphs of Christianity for eighteen centuries were eloquent and inspiring. His allusions to the doctrines, and polity, and history of Christ's Church showed that he has studied Christianity in all its aspects. Having traced the history of the Church, and the difficulties to be faced, as illustrated by the writings of Tertullian, St. Cyprian, St. Chrysostom, and other Church Fathers, Canon Liddon came down to that time when slavery was abolished, which he viewed as the greatest triumph achieved since the time of our Saviour. The abolition had come about by degrees. To their honor, the Popes had opposed slavery; so in England had the Quakers; in 1794 the French Convention abolished it in all French colonies. The American war brought the work to a conclusion, and this was *the triumph of Christianity in the nineteenth century.* As Christianity had been from the first not less opposed to aggressive war than slavery, was it too much to hope, in view of our recent Treaty with America, that a time might come, even to the States of central Europe, when differences that were now settled by the sword would be settled by arbitration through the gradual advance of Christian principle? The instructive and faith-inspiring series of lectures were closed by an eloquent appeal to all present to illustrate in their daily life the unchanging love of Christ. It was interesting to see the vast multitude of men listening with breathless attention, and inspiring to hear them recite the Apostles' Creed after each lecture, when "I BELIEVE IN GOD, THE FATHER ALMIGHTY," resounded through the Cathedral as in a tone of thunder.

The interesting course of lectures delivered by Canon Gregory on "ARE WE BETTER THAN OUR FATHERS?" were published. During the month of January a course

was delivered on "*The Ethics of Buddhism and Mohammedanism Compared*," by the Right Rev. Bishop Claughton, Archdeacon of London. The inauguration of the Young Men's Weekly Soirée was held in the Chapter House, increasing their interest in the services of the Cathedral and in each other.

WESTMINSTER ABBEY.

On Innocents' Day, December 28th, the Very Rev. Dean Stanley preached a sermon to children. Though the day was rainy and the streets quite muddy, when service commenced not an unoccupied seat could be found, or comfortable standing-room within hearing distance. The liturgical service was led by Canon Troutbeck, who has a voice of unsurpassed clearness and richness. Dean Stanley read the lessons—1 Sam. 3 and St. Luke 2 : 40–52. The anthem was Ecclesiastes 12, verses 1 and 13, and the music by Professor Sir William Steendale Bennett, consisting of a duet for treble voices and full chorus. Before the sermon the choir and congregation sang—

"Jesus, meek and gentle,
Son of God most high,
Pitying, loving Saviour,
Hear Thy children's cry," etc.

Dean Stanley read as his text St. Luke 2 : 40 : "The child grew, and waxed strong in spirit, filled with wisdom ; and the grace of God was upon Him." Having set forth that Innocents' Day is historically famous in the annals of Westminster Abbey, for on that day, eight hundred years ago, it was finished by King Edward the Confessor ; and then explained that the Psalter and lessons had been selected with special reference to the children present—that the 8th Psalm showed how they might find God out in nature ; the 15th teaching them to be humble, pure and

honorable ; the 127th telling parents what gifts their children were to them ; the anthem putting before them the whole duty of man ; the hymn showing how the youngest might come to Christ ; the first lesson presenting the child Samuel waiting for God's voice ; the second setting before them Christ in childhood—the learned Dean then showed that there were three noteworthy stages in Christ's education, each adding to His childish powers. First, He "grew and waxed strong in spirit." Second came wisdom. Thirdly there came grace. The Dean's amplifications and applications of the leading points referred to my limits exclude. In closing he urged the children to look up to God as their Father, and on their school-fellows and companions as brothers, and to look on their younger companions as under their protection. He showed that any unkindness done to a little companion, or brother or sister, is remembered by them for years ; whilst kindness from a stronger to a weaker boy is equally treasured up. Having mentioned that the grace of childhood grows to the grace of manhood, and the grace of manhood to the grace of age, and all into the grace of God Most High ; and set forth that, as the beautiful Abbey is composed of a number of small stones beautifully carved, every one of which is essential to the grace and beauty of the whole, so what is good and beautiful in the world is made up of the graces and goodnesses, not only of men and women, but of little children—the Dean closed by urging the children present, if ever tempted to do wrong, to be idle, to be rude, to be careless, to neglect their prayers, to be disobedient or unkind, to think of the good example of the Saviour which had been that day placed before them. After the benediction the organ pealed forth the Hallelujah Chorus, and slowly and silently the vast congregation passed out through the dim aisles and silent cloisters ; and

it has been hinted that more than one of the grown-up portion, impressed by the simple words just listened to, thought, perhaps, what mistakes in after-life might have been avoided had such been the fashion, in their golden age of childhood, of keeping Innocents' Day.

Through the courtesy of Dean Stanley the author was invited to take tea with about one hundred and fifty guests, who had been invited to the capacious drawing-rooms of the Deanery after the services in the Cathedral. The occasion was one of great interest, and all seemed joyful. The Dean and his excellent wife spared no pains to make the guests feel at home. Before dispersing we were invited to visit the library. The Dean took pleasure in explaining its origin, and the names and ages of the busts, etc., that adorned it. The Very Rev. Dean and Lady Augusta Stanley now rest in Paradise.

CHAPTER X.

A BRIEF VISIT TO THE CONTINENT OF EUROPE.

"Sunny Italy"—St. Peter's, Rome—The Coliseum—The American Church—Naples and Vesuvius—Pompeii and Herculaneum—Venice—Florence—Bishop Stevens's Visit Appreciated—The Bishop and Mrs. Stevens in Paris—A Pleasant Interview.

Soon after the last of the able series of Advent sermons preached by Canon Liddon the author visited some of the cities of the continent of Europe. In the American Episcopal Chapel, Rome, he assisted the Rev. Dr. Nevins; visited the Coliseum by daylight and by moonlight; also St. Peter's, and other churches and picture-galleries, and the principal places of interest. He next visited Naples,

> "The garden of the world, the home
> Of all Art yields, and Nature can decree!"

In Naples, from the lofty castle Saint Elmo, he obtained a fascinating panoramic view of its world-renowned bay, with its promontories and islands and adjacent villages, as well as of its crowded streets, and palaces, and churches, and the numerous dwellings built on the natural slopes which rise amphitheatre-like from the sea. In the Cathedral he saw the chapel dedicated to St. Januarius, of Benevento, said to have been exposed to the lions in the amphitheatre of Porsuli by order of Diocletian, but as they

crouched submissively at his feet he was afterward beheaded. The chapel has eight altars, forty-two columns, costly gold and marble decorations, and several oil paintings and frescoes. The silver bust of the saint is in the sacristy ; and two vessels preserved in the tabernacle of the high altar are said to contain his blood. But as it was not on the first Sunday in May, nor September 19th, nor December 16th, he did not see the blood liquefy ! Though high mass was being celebrated, some one in the cathedral picked a friend's pocket, and as on our way out we saw men confessing he hoped that the thief was one of the number.

STREET LIFE IN NAPLES

is amusing and repulsive, and luxury and want, gorgeousness and wretchedness, beauty and deformity, strangely meet in most striking contrast. On the author's way to Portisi, for a distance of several miles he witnessed a motley scene, and saw horses and bullocks yoked together drawing vehicles, men guiding horses and donkeys laden with vegetables by holding their tails, women cooking in front of their dwellings, men roasting chestnuts, workmen drying macaroni, women using flat stones for washboards, some sewing, some spinning, some holding babies dressed like mummies to keep their feet warm, some combing each other's hair, peddlers shouting their cheap wares, while soldiers and sailors, priests and friars, venders and purchasers, street musicians and dancers, and dirty men, ragged women, and half-naked children move lazily onward, or elbow and jostle each other to obtain a good view of any striking sight or any street fray.

The motley crowd described presents the extreme counterpart of what may be seen in the Villa Reale, or Royal Gardens, where multitudes in gorgeous attire, in costly

equipage follow the line of palatial residences of the Chidia and excite the admiration of the multitudes who promenade the broad avenue of the garden with its beautiful plants, and flowers, and trees, and marble seats, and costly statuary. Leaving behind the wretchedness and gorgeousness of life in Naples, he reached

THE CITY OF THE DEAD

—*Pompeii*—and visited the temples and palaces and villas and houses and shops whose occupants eighteen centuries since were suddenly overwhelmed in a death shower of ashes. In the museum on the spot he saw a skeleton, a petrified body in an attitude of agony, and several other unsightly relics. In the museum at Naples he saw the skull and arm of a woman found in the house of Diomede, the marriage ring and jewels of his wife, the stocks in which the skeletons of the prisoners were found, the pigments of the painter, the instruments of the surgeon, the measures of the wine-seller, the dice of the gambler, loaves of bread found in the baker's oven, cooking utensils, musical instruments, mosaics, bronzes, coins, pictures, articles for domestic use, and casts that give the attitude and dress of the people when mothers in agony grasped their children, and children groped for their parents, and wives clung to their husbands, and masters and servants perished suddenly together. *On the road back to Naples he visited*

HERCULANEUM.

Preceded by a guide, he passed through long and gloomy passages till he reached the theatre, and saw its auditorium, and orchestra, and entered its green-room, and stood on its stage. As the excavations are all underground, and the thick mass of lava in which the city is buried is almost hard as flint, the disinterment of Herculaneum is a slow

and laborious work. Solemn were our thoughts as we wandered through the gloomy passages already cut through the solid lava and saw the dark cerements of death.

To see the crater from which the lava poured that buried multitudes in burning graves, the author resolved to ascend

MOUNT VESUVIUS.

At Resina he secured a guide, and after a fatiguing walk over rugged roads, sides of vineyards, and a desolate wilderness of lava of every conceivable shape, he reached the base of the cone, and by the aid of a heavy stick climbed to the top of Vesuvius. During the ascent he heard the internal rumblings resembling imprisoned thunders roaring to escape, also the crashings of falling portions of the summit, and saw pieces of expelled burning scoria rolling down the sides of the fiery mountain. Much exhausted he reached the summit, and saw the yawning mouth from which the stream of lava flowed that immersed Herculaneum, and the death shower of ashes were blown that buried Pompeii from sight for seventeen centuries.

"Long had those fires of hell
Peacefully slumbered;
Men lived, and toiled, and loved,
Years none had numbered.
Now the dread doom came on,
Sent without warning:
Sunk in the night of death,
Where was their morning?"

Before leaving Naples for Rome he visited Puteoli, now called Pussoli—the place where St. Paul landed when a prisoner on his way to Rome to appeal unto Cæsar. The ruins of the Temple of Serapis, and the mineral springs called into existence by the last volcanic eruption are also objects of historic interest.

THE AMERICAN CHURCH IN FLORENCE.

When in Florence the author visited the ecclesiastical and art attractions of this important city. The services of our Church are held in an old chapel, which was once part of the adjacent Roman Catholic Church. Though for forty years it had been used as a warehouse for timber and old iron, and when secured for our services was a picture of desolation, with its orchestra walled off for a bedroom, its pavement and ceiling in ruins, and the plastering of the walls and pilasters destroyed, it is now a comfortable place for worship. What was dilapidated has been simply but attractively restored. Its lofty vaulted ceiling has been tinted a light blue, and its walls and stuccoed ornaments in light gray and fawn colors. In the rear of the church is the old raised chancel, with a fine window, and, outside the church, the new sacristy built by the rector, who has also paid for the whole of the restorations. During nine months of the year, since the congregation was organized, services have never been once intermitted. Though the amount of income has never quite reached one thousand dollars per annum, out of which rent and other incidental expenses have to be paid, the rector has continued to labor with great patience and perseverance. By special request of the rector the author officiated once before leaving Florence, and, though the weather was threatening, and the Italian carnival at its height, and no notice had been given that a stranger would preach, the congregation nearly filled the chapel. After the service one of "Job's comforters" said to the preacher: "*You cannot begin to preach like the priest whom I heard in one of the Roman Catholic churches in the city of Rome.*" He did not understand the language, but admired the eloquent priest's earnest and graceful gestures.

gave very great satisfaction to the congregation and encouragement to the rector. His eloquent sermons overflowed with the Christian love that the hearers were entreated to manifest in their daily life and conversation. When the Bishop administered the Holy Communion upward of seventy persons approached the Holy Table. At a service in the Episcopal Church in Paris, the Rector alluded to the profitable ministrations of the Bishop of Pennsylvania. As he had not left the city the author had a very pleasant interview with the Bishop and his excellent wife: and as he had labored in his diocese for over five years, to talk of "home, sweet home" was mutually agreeable.

CHAPTER XI.

THE PRELENT CLERICAL RETREAT AT COWLEY.

The Rev. Father Benson—The Various Services—The Good Results—Consecration of the Bishop-Elect—Services in Oxford Churches—The Clerical Retreat in St. Paul's Cathedral.

THE Missioners' Retreat commenced at the Mission House of St. John the Evangelist, Cowley, Oxford, January 26th, and closed on the 31st. The majority of the "retreatants" were missioners or evangelists who intended to participate in the London Prelent Mission. Realizing the importance of the great work before them, they met in retreat for retirement and devotion, that the soul might reach a higher level, and be brought into closer communion with God. To further this object ten special services were held in the chapel daily. To prevent diversion of mind, at each meal a portion of Scripture was read, and no one was expected to engage in conversation until the "retreat" closed.

In connection with the exercises in the chapel, able addresses were delivered by the Rev. Father Benson, M.A., on the following topics: "Preparation for the Mission;" "The Special Call of God to Mission Work;" "The Necessity of Earnest and Confiding Prayer;" "The Revelation of Christ to the Preacher's Own Soul the Foundation of Successful Mission Labors;" "The Ministry of the Holy Ghost;" "The Sinfulness of Man as Revealed to Us, in Contrast, by the Holy Life of Jesus;" "On

Preaching—it is the Message of God ;" "Detachment of Life for the Work ;" "Confidence that God will Bless It ;" "The Dying Condition of the People to whom we Preach ;" "The Nature of Man, whose Salvation is the Object of the Mission ;" "The Mission a War against the Hosts of Satan ;" "The Virtues of the Intellect for Successful Labor are Given by the Holy Ghost ;" "Our Bodily Deportment should Befit the Work we have on Hand ;" "The Power of Christ must Surround us in All We Do ;" "The Moral Virtues, including Prudence, Justice, Fortitude, Temperance, Faith, Love, are Made Efficient by the Power of the Holy Ghost."

The addresses were well calculated to facilitate the object of the retreat—viz., to incite to a more perfect walk with God and a higher order of personal holiness. It is vain for us to stand on the *outside* of this Divine life and say to others, "Go in." We must go forth to our work in all the supernatural power of the Divine love, and what we have seen and heard ourselves, *that* we must declare unto others. Through the daily prayers, and holy meditations, and profitable addresses, devotion was deepened and zeal enkindled. A holy quiet reigned, and it was good to be there. As the worldliness of the age and cares of life combine to destroy spirituality of mind, and the eye of faith grows dim and heaven seems far distant, an occasional week spent in holy retreat would answer the prayer,

> "Nearer, my God, to Thee,
> *Nearer* to *Thee!*"

Both clergy and laity need special seasons for self-examination and holy meditation, that secularization of spirit may be neutralized and the spirit soar in a higher realm—

> "The world excluded, every passion hushed,
> And opened a calm intercourse with heaven.

Here the soul sits in council, ponders past,
Predestines future action ; sees, not feels
Tumultuous life, and reasons with the storm ;
All her lies answers, and thinks down her charms."

The Bishop-elect of Gibraltar was present at the "retreat," and on Septuagesima Sunday, February 1st, the author attended service at

CHRIST CHURCH CATHEDRAL, OXFORD,

to witness his consecration. At five minutes before the appointed time for service the Dean and canons met the Archbishop of Canterbury and the bishops in the Cathedral hall. The procession formed as follows : Choristers, two and two ; Lay-Clerks, two and two ; Chaplains, two and two ; Canon's Verger ; the Dean ; the Proctor and Registrar ; the Bishop-elect ; the Vicar-General ; the Bishop's Assistant ; Apparitor ; General and Secretary ; the Archbishop of Canterbury ; Chaplains of the Archbishop. The Archbishop proceeded to the north side of the Holy Table, the Bishop's assistants to places appointed on the south side, and the Bishop-elect to a place on the north.

Morning Prayer having been said at an earlier service, the Communion service was begun by the Archbishop. One Bishop-Assistant read the Gospel and another the Epistle. At the close of the Nicene Creed the Rev. Dr. Liddell, the Dean of the Cathedral, was conducted to the pulpit by his verger. The Dean preached an able sermon appropriate to the occasion, and containing points of historical interest that the limits of this book exclude. The Dean set forth the judicious instructions of Gregory to Augustine as in striking contrast with the arrogant claims and attitude of the present representative of Papal infallibility, and considered it a good omen that a bishop of the Anglican Church is now needed in Madagascar.

After the sermon the Canon's verger conducted the Bishop-elect to the vaulted chamber, where he put on his rochet. During his absence the choir sang Mendelssohn's anthem, "Cast thy burden upon the Lord, and He shall sustain thee." At the conclusion the Bishop-elect returned to the west end of the choir, where he was met by the presenting bishop, and led to the foot of the altar steps. The Archbishop, sitting in his chair in front of the Holy Table, commenced the consecration service. The litany was melodiously chanted at the Faldstool. When the Archbishop had finished the questions the Bishop-elect retired to put on his Episcopal robes. During his absence the hymn was sung,

> "Rejoice, to-day, with one accord,
> Sing out with exultation," etc.

At the conclusion of the consecration the newly-consecrated Bishop took his place beside the other bishops. The brilliant attire of the Archbishop and bishops, and Doctors in Divinity, and the long double lines of surpliced choristers and undergraduates, made the scene imposing. In the afternoon the author attended a children's service in St. Barnabas' Church. The children sang heartily, and seemed well instructed in the Church Catechism. In the evening he attended service at St. Paul's Church, which was crowded by those anxious to hear a sermon by the Rev. R. M. Benson, M.A., on "The Death of the Believer: His Consciousness in the Intermediate State, and his Glorification when Christ shall Come in Glory." The sermon was earnest and eloquent, the whole service interesting, and the singing thrilling. The mandate was obeyed—

> "Let the people praise Thee, O God,
> Yea, let all the people praise Thee!"

After the service he met the preacher, and the vicars and curates of St. Barnabas' and St. Paul's, at the residence of Mrs. Coomb, the widow of the late manager of the University Press, the purchaser of the original painting, "Christ Knocking at the Door," by Hunt, and who erected St. Barnabas' Church at his own expense. His widow is a devoted Christian, and spends much time among the poor, going about doing good. She had been reading with much interest a recently published work on the "Nashotah Mission," in Wisconsin, and it is hoped she may be led to give financial aid to that important institution.

The day preceding the great mission is spent as a day of special devotion for the clergy in St. Paul's Cathedral. Beneath the vast dome are those who differ respecting the length, and shape, and color of clerical vestments, and the degree of outward reverence befitting the sanctuary, and who hold various shades of opinion concerning doctrine and polity—those who wear surplices and those who prefer gowns—those who offer their devotions facing the chancel, and those who pray with their backs thereto, facing the Cathedral's western door—those who bow only in the Creed, and those who bow also at the Gloria—those who say aymen, and those who say awmen. But they have not now assembled to be militant against each other, nor to quarrel respecting costume, nor to discuss "the Eastern position," nor to regulate "genuflexions," nor to determine whether one part of the sanctuary is holier than another part, and the holy pronunciation of AMEN.

Knowing that during past contentions infidels have made numerous converts from the masses who are too ignorant to determine theological subtleties—too ignorant to decide what color, and tone, and attitude God is most pleased with—for once those assembled form a phalanx

against the hosts of darkness, to assault the strongholds of their common enemy, and to pray for the descent of the Holy Ghost, that the fruits of the Spirit may bring what is out of balance into holy equilibrium.

During this day of clerical devotion there were two celebrations of the Holy Communion, full Morning and Evening Prayers, and between the two full services five addresses were made by clergymen of different schools, and between each address there was a season for holy meditation and silent prayer. It was confessed that until quite recently no one would have regarded St. Paul's Cathedral as in the least likely to be chosen for a clerical retreat, nor that a day would so soon arrive which should see such a body of the clergy of all schools in the Church of England kneeling side by side in rapt and silent devotion, imploring God to prepare them by His Holy Spirit to seek and save the lost.

While outside the Cathedral the wheels of commerce rumbled, so intense was the devotion that Mammon's roar without did not disturb the holy calm within. The prayers, the earnest and practical addresses, the soul-moving praise, and the solemn intervals of silence, will be long remembered by the privileged ones who were present.

A similar service was also held in the chapel of Kings College, London, to offer united fervent prayers for a special outpouring of the Holy Spirit ; for the quickening of the love of God in their own hearts and in those of their people ; for a deeper sense of the worth of souls ; for more earnestness and self-denial in their efforts to win them for Christ ; and for a great gathering into the true fold of multitudes now wandering in the broad road to death. About fifteen hundred clergymen of the Church of England assembled at the devotional services at the places mentioned, at the time appointed, and the addresses delivered thrill with life.

The Bishop of London set forth that the experience of the last three years has shown that special mission services, held under varied circumstances, in harmony with our parochial system, have been greatly blessed of God in bringing within the fold lost ones whom Christ died to save, and blessed also in quickening the spiritual life of the faithful. *The Bishop of Winchester* depicted the power of Christian love in finding its way where all else had failed. But how little this had been tried. We tried police courts, jails and penitentiaries, but how little the true light of Christian love penetrated into the hearts of the poor. *The Bishop of Rochester* showed that *definiteness* should characterize the mission sermons, and that the preacher should make the hearer feel as David felt when Nathan said, "*Thou* art the man!" The Bishop set forth that Jesus Christ Himself was the first and true missionary, and that the mission of the clergy is to allure men to Him who said: "If any man thirst, let him come unto Me and drink." May the contemplated mission be instrumental in saving multitudes from "the bitter pangs of the second death."

CHAPTER XII.

THE LONDON PRELENT MISSION COMMENCED.

Services in St. Paul's Cathedral—The Mission in Westminster Abbey—Prominent Missioners—The Archbishop of York—Melville Pym—Earl Mulgrave—George Bodington—George Body—W. H. Aitken.

THE day after the retreat, beneath a bright sky, the great mission of the age was commenced, and the largest churches were crowded. In St. Paul's Cathedral, one of the mission's great centres, at the noonday services the Rev. Canon Barry, who was then Master of King's College, preached on "The Value of the Soul;" "Thirst for God;" "Conviction by the Holy Ghost of Sin, Righteousness and Judgment;" "The Victory of Faith." And at the successive evening services the Rev. Dr. Butler, of Wantage, preached on the "Fulfilment of God's Will the True Object of Life;" "Sin the Hindrance to the Fulfilment of God's Will, and therefore the Great Evil;" "Repentance;" "Forgiveness of Sin;" "Christ the Portion of His People Here," and a sermon on "Heaven."

While outside the cathedral Mammon is worshipped, and the rumblings of the wheels of commerce cause a vibration resembling distant thunder, within the sacred walls are those willing to listen to the claims of God, and to be brought face to face with their inner selves, and reiterate the inspired question, "What is a man profited if he shall gain the whole world and lose his own soul?"

Another mission centre is the mausoleum of the distinguished dead—*Westminster Abbey.* Distinguished preachers attract large audiences and secure devout attention. How devotional their appearance! How solemnizing the service! How soul-moving the praise! How practical the sermons! During mission week important subjects were ably set forth. The Bishop of Exeter preached on "The Value of Truth;" Rev. Dr. Farrar on "The Ten Commandments;" Rev. Dr. Vaughan on "The Solidity of True Religion;" the Bishop of Manchester on "The True Notes of the Kingdom of God;" the Bishop of Ely on the "Law of Temptation;" and Rev. Dr. Butler on "Idolatry as Denounced by the Prophets, and as Still Prevalent Among Ourselves"—setting forth in detail the idolatry of wealth, of beauty, of art, and of superstition.

PROMINENT MISSIONERS.

The Archbishop of York is, mentally and physically, one of nature's noblemen. He is over six feet in height, and has a gracefully formed body. His countenance combines geniality with dignity. When arrayed in his convocational robes, and he precedes his clergy to the place in York Minster in which they assemble, his fine form and majestic bearing are very impressive. His voice is rich and flexible, and of a good vocal range; and his oratory is effective, because he has cultivated his own natural voice, instead of imitating the voice of some dramatic elocutionist. He possesses great executive ability and practical common sense.

His Grace the Archbishop is a zealous evangelist, and preaches in sail-lofts, machine-shops, and factories, where are no chancels, choristers, organs, or rich memorial windows—as well as in cathedrals, abbeys, and parish churches. Having a vigorous constitution and great

power of endurance, he sometimes preaches twenty sermons in a single week. At the London Prelent Mission he was one of the missioners at St. Pancras' Church, Euston Road. The author heard his inaugural "Mission Sermon," based on Ezek. 28 : 2. He set forth God's judgment upon Tyrus for trusting in its own riches instead of in the Lord Jehovah. Faithfully he depicts the corresponding guilt of London ; shows that to set the mind on wealth makes a man a fossil, and changes his heart to stone ; and deprecates the folly of a man about to traverse the gloomy spaces of eternity, boasting, "My country, like Tyrus, is great, rich, free ! What doors of enjoyment are open to its citizens ! For them what fountains of knowledge flow !" Before the things of earth shall pall upon the senses, and the capacity to enjoy them shall depart, the Archbishop urges all to set their affection on imperishable treasures, and to avail themselves of the privileges of the mission, which to some may be God's last call of mercy. The body of the capacious church and its galleries and entrances were crowded, but though many stood during the sermon, so impressive was the archbishop's sermon that none showed signs of weariness.

At St. Mary's Church, Islington, the parish church of a vast population, the missioner was the *Rev. Melville Pym*. We dined with the vicar, the Rev. Daniel Wilson, a son of the deceased Bishop of Calcutta. The vicar was too feeble to accompany us to the church, but we left him in season to be at the prayer-meeting held in the vestry-room before the commencement of the evening mission service. The missioner's subject was, "Christ Weeping Over Jerusalem," and his sermon was earnest and practical. He believes, with the great preachers of mediæval and post-mediæval times, that while in the fabric of a sermon arguments are the pillars, similitudes are the windows through

which the light enters. He makes a free use of illustrations, and relates with force incidents connected with his own ministry.

On one occasion he related, that at a prayer-meeting in a drawing-room, he asked a person : " How long since you found peace ?" Receiving the answer, " I have not found peace," he took him aside and read to him the third chapter of the Gospel of St. John, and set before him the greatness of God's love, and the privilege of each who believes the record. Believing that God had given to him eternal life, and that this life is in His Son, the man exclaimed : " Glory be to God ! I have found peace now !"

To set forth the dangers of delay, and incite the unsaved to accept Christ *now*, this earnest evangelist alludes to a man who, at a mission service, turned to leave with the majority, and twice hesitated and turned back. When urged by the evangelist to stay, the man said : " No, not now ; I'll come *to-morrow*." The next day a messenger came in haste, bearing the sad tidings that a man had been crushed by a mass of falling stone. This was the man who on the previous evening said : " No, not now ; *I'll come to-morrow !*"

After the instruction, the missioner and lay workers go from pew to pew to converse with any who have resolved to seek the Lord to-day. Devoted young men quietly converse with those who have remained, and inform the evangelist of their spiritual condition. One enters a pew, and politely says to the author : " I hope, sir, that you are converted ?" As he sat with those who remained for the privilege of the after-meeting, the young man only did his duty, and he admired his faithfulness. One of the most useful evangelists in England is a clergyman who was saved himself at a mission service. The workers, concluding there may be other clergymen in a similar spiritual con-

dition, when they see one with the inquirers, speak to him. A white necktie is no certain sign that the wearer is clothed in the white robe of the Saviour's righteousness.

The missioners at St. Peter's Church, Eaton Square, are an earl of the realm, the Rev. Missioner Mulgrave, who took charge of the daily afternoon services, and the Rev. George Bodington, who preached the mission sermon each evening. A brief description of one service will give an idea of the others. All the pews below and in the long and deep galleries are filled, and hundreds are in the aisles and entrances. Missioner Bodington, who has a commanding presence and a rich, sonorous voice, preaches a sermon on "Esau Selling his Birthright," and earnestly sets forth the great soul-blessings that sinners exchange for perishing trifles. At the close of the sermon he requests all to kneel and spend a season in solemn meditation. Before the after-meeting a hymn is sung, at the close of which all who desire to leave the church depart.

A very large number remain for the after-meeting. Some retire for coversation with the missioner in the vestry-room. During their absence the vicar, the Rev. G. H. Wilkinson, now Bishop of Truro, Cornwall, gives the instruction. How earnestly he pleads with the unsaved to heed this mission call of mercy! What fervor in his utterances, and pathos in his tones! Loving the Saviour, he desires others to love Him also. Simply and tenderly he points the unsaved to the Lamb of God, who bore away the sins of the world, and urges them to accept salvation.

After a solemn pause for silent prayer the workers quietly go from pew to pew, to receive the names of persons who desire to see the vicar or the missioners. For when the conscience is awakened, and sinners are asking: "What must I do to be saved?" many desire private spiritual advice. Missioners are sometimes visited by Chris-

tians who have lost their first love, and grown cold in the service of Christ, and who long to be revived ; by the formalist, who is convinced that he lacks true spiritual life ; by true penitents, who are anxious to see more clearly the way of life, that they may walk therein ; and by awakened souls, who need the evidence from the Word of God that there is eternal life in Christ for them. Truth, clear as noonday to the preacher, may be dark as midnight to a hearer. Personal conversation will often remove this darkness, and the penitent inquirer will say : " I now see the truth as the truth is in Jesus," and at once trust in Christ and rejoice. Missioners Mulgrave and Bodington and the Vicar were aware of this, and were willing to help people publicly or privately. Rich and poor were faithfully instructed. One afternoon the author looked into the church at a special service, and saw five hundred of the servant girls in this fashionable region who had assembled to hear the Gospel on a week-day afternoon. Earl Mulgrave was quiet in manner, but his sermons were effective.

The Rev. George Body, who was the missioner at St. Augustine's Church, Kilburn, does not attract by his personal appearance, but is an efficient mission preacher. He stood on the upper step of the chancel, announced his text, explained its import, and gradually increased in fluency and fervor. He believes in the sacraments with all his heart, and implores the regenerate not to neglect the holy communion. But he also as earnestly implores the unregenerate and unconverted to believe and obey the Gospel, that they also may receive the sacramental benediction. With all the ardor of his soul he beseeches his sin-bound hearers to accept the soul-liberty that is in Christ Jesus, who is strong to deliver and *mighty to save*. As there is no rest in the hill of legality, he implores the unsaved to take refuge in the Atonement, and to escape to the hill of Calvary,

and yield intellect, heart and will to God's voice of love. Believing that God pardoneth and absolveth all those who truly repent and unfeignedly believe his holy Gospel, and that it is the privilege of forgiven souls to *know* that they are pardoned, and to be assured of God's grace and favor, and to be conscious that they experience "the peace of God which passeth all understanding"—while the preacher does not set forth assurance of forgiveness, or consciousness of pardon as essential to salvation, he teaches that this is essential to true soul serenity. Enjoying himself the benediction of peace, he says: "When I embraced the Saviour He drowned all my sins in the Red Sea of His love! He blotted out all my transgressions! I *know* that I have passed from death unto life."

Faithfully he shows that *all* need the liberty of soul that is in Christ Jesus. Solemnly he sets forth that *all* who refuse this great salvation must perish forever. Eloquently he depicts Christ's attractions and saving power. Faithful are his warnings and thrilling his appeals. Possessing great histrionic power and great compass of voice, and skilful power of expression, what he describes his hearers see. Defying space and time, he makes the past present, and brings the distant nigh. By that vocal magnetism which cannot be described, he arrests and holds attention. The spiritual atmosphere of his own soul is diffused over the audience, and all listen as if spell-bound.

Speaking like one in whose heart the Saviour is enthroned, and in whose love his own soul delights, and in whose saving power he fully trusts, and in whose great salvation his own soul finds repose, the preacher is anxious to send each hearer away, not with a theory of salvation in his head, but with a living, loving Saviour reigning in the heart.

In closing his sermon he seems almost inspired, and

pleads with souls with the impassioned tenderness of a mother, and at times strong men bow their heads and weep.

At the after-meeting the evangelist passes up and down the aisles between the kneeling multitude. Now he quotes a precious Gospel invitation. Now, to inspire confidence, he requests anxious ones to say after him—

> "Rock of Ages, cleft for me,
> Let me hide myself in Thee."

Believing that there is power in the Saviour's name, and that through its utterance in faith hope dawns, he sometimes requests penitents to say, "*Jesus! Jesus! Jesus!*" that they may sooner be able to say, "*my* Saviour!"

The solemnity of the after-meeting, while the kneeling and anxious penitents repeat after the missioner special petitions in solemn and plaintive tone, it is impossible to describe. When hundreds remained there was perfect order, exceeding calmness, strange stillness, overawing serenity. And on some days, during the intervals of the public services, the missioner and parochial clergy spent hour after hour calmly conversing with souls anxious to be saved from the guilt and dominion of sin; and many were snatched as brands from the burning. That an invisible power was present, the prayed-for power of the Holy Ghost, could not be doubted.

At St. Jude's Church, Mildmay Park, part of the parish of St. Mary's, Islington, the *Rev. W. H. Aitken*, Vicar of Everton, is the missioner. Previous to the evening service we accompany the Mission Street choir through several of the streets adjacent to St. Jude's. The singing of sacred tunes in the public streets attracting attention, the inmates of houses open the doors and windows, and look out and listen. At the close of the hymn one of the com-

pany loudly invites them to "Come to the mission," and adds a few words of exhortation.

One of the choir said to the author: "Please, sir, as my throat is tired, will you kindly give loudly the notice and invitation?" He answered: "I will do so if you will first sing,

"'Hark! hark! hear the glad tidings,
Soon, soon, Jesus will come.'"

After the singing and the notice we went together to the church. The seats in the choir nave, aisles, transepts and galleries are already nearly filled, and soon every pew was crowded. After the short "mission service" the Rev. Mr. Aitken enters the pulpit and preaches a solemn, instructive, and soul-moving sermon on the destruction of the first-born in Egypt. The sermon was a superior specimen of sanctified oratory, and showed the power of sacred eloquence to reproduce the scene described. The sins that provoked this fearful judgment, and the destroying angel inflicting it, were vividly depicted; also God's great mercy in sparing His people whose door-lintels were sprinkled with blood. Now transporting the mind from Egypt to Calvary, the preacher depicts the deserved doom of all; God's love in providing a sin-atoning Sacrifice; the saving power of the blood of the Lamb, and the necessity of its application to each soul in order to escape a more terrible calamity than the destruction in Egypt—"the bitter pangs of the *second* death!"

How solemnly terrible are the preacher's descriptions of sin and judgment! How thrilling his searching questions! How faithfully he warns! How earnestly he beseeches! How tenderly he pleads with the unsaved to accept the only Saviour! Solemnity reigns. Hearts are moved. Heads droop. Sighs escape. Tears start. Imploring looks say, O Lord, have mercy!

In order to inspire gratitude for the great salvation freely provided for all, the evangelist requests the people to kneel. As they had been accustomed to repeat aloud the general confession, he requests them to say after him : " O Lord, I thank Thee that Thou didst die for *me*." From different parts of the crowded edifice different voices commingle, saying : " *O Lord, I thank Thee that Thou didst die for* ME."

After a solemn pause the preacher gives the instruction, which sets forth God's satisfaction with His Son's atonement. To inspire confidence, he requests all who are seeking assurance of salvation to say after him, " O Lord, I believe that Thou art satisfied with Thy Son's atonement, and because Thou art satisfied I am satisfied." A goodly number comply with this request. By faith some behold their Saviour, and cast their sin-burden at His feet. Some believe that the Lord is in His holy temple, and their enmity departs. Receiving the ATONEMENT, turmoil ceases, darkness vanishes, hope dawns, tears are wiped away, and sad faces become radiant ! Some can sing,

" There's a delightful clearness *now*,
My clouds of doubt are gone ;
Fled is my former darkness, too,
My terror all withdrawn."

Quietly the workers go from pew to pew to converse with those who have remained for special instruction. A devoted layman addresses the author, gently saying : " I hope, sir, you are a praying brother ?" " I hope so, too," I answered, " seeing that I have travelled over three thousand miles to study this mission." It was the duty of the workers to converse with *whoever* remained. The Lord has much work for laborers willing to converse with one individual. Devoted laymen gladly do much that some of

the clergy leave undone. Some who can fluently address an overflowing congregation lack the courage to approach an individual and say : "*Do you love the Saviour?*" Religious conversation with individuals at the after-meetings led many to say : "*I love Christ, because He first loved me.*"

CHAPTER XIII.

MIDNIGHT GOSPEL SERVICES TO RESCUE THE FALLEN.

The Argyle Rooms—St. Peter's Church Filled—Appearance of the Audience—The Gift of a Residence—Lady Gladstone—Midnight Missions at Other Centres—Fallen Women Rescued.

St. Peter's Church is in a district separated from the parish of St. James, Piccadilly, and was built in 1861, Lord Derby giving £5000 toward its erection. The incumbent, the Rev. Arthur Mozley, was the successor of the Rev. G. H. Wilkinson, the incumbent of St. Peter's, Eaton Square, Belgravia, now the Bishop of Truro, Cornwall. The mission in St. Peter's was conducted by the Rev. O. S. Prescott, S. E. Gladstone, A. C. Thynne, aided by the devoted church layman, Captain W. Beaumont Selby, late of Her Majesty's Indian Navy, now of Hornwell Down, Devonshire. St. Peter's Church being in the vicinity of Coventry Street, the Haymarket, and the Regent Street Quadrant, the great centres of fashionable revellers in midnight iniquities, the mission and the midnight services here rank in importance with any in London. From this centre of evil, fallen women descend lower and lower in the social scale, until loathsome to themselves and to others, and are "driven away in their wickedness." Scenes associated with the midnight services the author never before witnessed. Windmill and Archer and other adjacent streets are lined with a variety of carriages,

and among them costly "Broughams," with coachmen in livery. The owners, or hirers, of the numerous vehicles are now witnessing, or engaged in, the mazy dance, or listening to one of the best bands in London, in the dazzlingly gorgeous Argyle Casino, the most fashionable one in the city. The proprietor must either close it at twelve o'clock or forfeit his license. The patrons emerge at midnight and enter their respective carriages to return to their more retired but expensive haunts of sin. But as they pass St. Peter's Church, but a few yards distant, the tolling bell arrests their attention. Many wonder, many pass by, but some remain. Women and their companions in sin enter the church. Soon the church is filled, and the entrances are crowded. But, oh, my soul, what a scene! Girls of tender age, and some of the fairest daughters in the land, beautiful in person, and attired in silks, and satins, and velvets, and rich lace, and decorated with costly jewelry and glittering diamonds, are seated in the holy sanctuary, and beside them their fashionable companions in guilt. Their natural beauty and costly attire would lead a stranger to conclude that they are the guests of a royal wedding. A Christian lady was deeply moved by the soul-danger of the beautiful but betrayed ones present. As some were highly educated, and had been allured from boarding-schools, and could not be persuaded to enter a misnamed "Magdalene Hospital" or similar institution, even if desirous to reform, she gave one of her country seats to be used as a temporary home or refuge by any who desired to change their mode of life. As all were attired in costly garments, and real diamonds sparkled, and their "gentlemen" (?) were in full evening dress, it was impossible for the lay workers to distinguish their true character or be respecters of persons. At one of the after-meetings a Christian woman approached *the* lady who had

given the mansion referred to, and politely said : "Would *you* like to go to the new home ?" As the Rev. Mr. Gladstone was one of the midnight missioners, his mother, the wife of the late Premier, was present at an after-meeting, and was asked by a stranger a similar question ! This, however, was kept from the "reporters." Through the midnight services at St. Peter's some gladly went to the provided homes ; others were married to their betrayers ; some returned to their parents ; and some said : "Thank God that some of His servants are not afraid to rescue *us* from ruin !" The sad story told by some would melt a heart of stone. Midnight Gospel services were also held near a centre where those whose betrayers have forsaken them congregate, and fall lower and lower ; also in a church near a centre where those whose faces and attire are repelling assemble to drink, dance and revel. With the exception of the first place named, the streets adjacent to where midnight services were held were visited by experienced workers of the "London Midnight Mission," who gave cards of invitation to the women willing to receive them to attend the service for their welfare. Before the religious exercises commenced they partook of refreshments provided by Christian ladies, who served them in the school-room. Eminent clergymen and titled lords and ladies ate with notorious sinners ! After Gospel addresses and touching appeals those desirous to reform were invited to go to suitable homes freely provided ; and all those who accepted the invitation were taken to them in covered carriages.

During the mission throughout London special services were daily held, adapted to various classes. For the convenience of mechanics, laborers, and the men-servants of the rich, services were held early in the morning, before they commenced their daily duties ; and for the conven-

ience of wealthy families special services for their domestic servants were held in the afternoon. For the benefit of cabmen and persons engaged in work in the streets, services were held at a convenient hour. Suitable services for children were held before dark in school-rooms and in hired halls. That mothers who were poor, and those who kept no servants, might attend some of the mission services, committees of Christian ladies took charge of their infants and young children during their temporary absence. And thus all sorts of church means were used to save "all sorts and conditions of men," for whom the Church prays. In addition to announcements made in churches and by large placards on the walls, myriads of hand-bills, mission tracts, and notices in newspapers—in some localities the people were notified by the street-crier, who gathered a group by ringing his large hand bell, and giving notice of the services in an adjacent church. The spirit of the mandate was obeyed, "Go into the streets and lanes of the city, and compel them to come in, that my house may be filled."

The Archbishops of Canterbury and of York, eminent bishops, learned doctors of divinity, and some of the most earnest and eloquent preachers of the Anglican Church, took part in some of the numerous services. But as all human efforts would be in vain without the divine blessing, before the mission commenced numerous persons who volunteered to devote a specified number of minutes of a certain hour of each day or night praying for the mission were furnished with a printed prayer, imploring God the Holy Ghost to aid the missioners and God's blessing on the different classes specified on the perpetual prayer card or leaflet. That there might be no failure through sickness or other causes, a large number of Christians arranged to offer the "perpetual prayer" at the same selected time

of one of the twenty-four hours of each day. So that, during every moment of the ten days, specific and earnest prayer ascended to Him who said, "Ask and ye shall receive," that His blessing rest on the missioners and mission. And for ten consecutive days, from two hundred and forty-eight large churches, numerous chapels, halls and school-rooms, Westminster Abbey, and St. Paul's Cathedral, and thousands of private houses, a mighty volume of earnest prayer ascended, imploring God's blessing on the mission's unusual concentration of Gospel power.

During this simultaneous mission, in gloomy lanes and in fashionable squares, the voice of mercy was sweetly sounded. Rich and poor sat in the sanctuary side by side. Men in fustian and men in broadcloth trembled and rejoiced together. Women in velvet and feathers, and those in shabby attire, heard the mandate: "Strive to enter in at the strait gate; for many shall seek to enter in and shall not be able when once the Master of the house hath risen up, and hath shut mercy's door." Never before had the voice of warning been so earnestly sounded within so short a period, and the glorious results prove that Christ loves His Church, and did not allow her to sleep the sleep of death. For when she in works denied Him He looked upon her with a look of compassion, as He once looked at St. Peter. When her spiritual life was flickering, to prevent its extinction His breath of love enkindled it into this bright flame, and the glad sound ascends—

> "Thou, Lord, didst send us a plenteous rain,
> And refreshedst Thine inheritance when it was weary."

CHAPTER XIV.

THE MISSION THANKSGIVING SERVICE.

The Preacher of the Sermon—Thanking God that Bishops are Leaders—Manifest Results of the Mission—The Grand Te Deum.

MANY are entering St. Paul's Cathedral to offer thanksgivings. Soon every seat is occupied, and many are standing.

Immediately after morning prayer the choir and congregation sang,

"The Church's one foundation
Is Jesus Christ, her Lord."

The Rev. G. S. Wilkinson, rector of St. Peter's Church, Eaton Square, Belgravia, preaches the thanksgiving sermon, based on Psalm 103 : 2 : "Praise the Lord, O my soul, and forget not all His benefits." The speaker set forth that the question, "What good has the mission accomplished?" has been asked by that world whose citadel has been assailed, but that the question cannot now be answered in all its fulness. We come here while the war-cry is still sounding, "How went the battle?" We can tell of souls saved, of wandering sheep brought back from the dark mountains into mercy's fold, and of tears and prayers welling up from thankful hearts. The clergy can speak of the blessing to their own souls through the labors of the missioners who came from various parts of England to

help them in the work of the Lord against the mighty. Our own spirits were well-nigh crushed. Our hands were hanging down. The mission to us clergy was, "Behold, I bring you glad tidings of great joy." God's truth has been preached to our people, and the mission has made them free. We had been talking *about* the Gospel till our flame of love waned into a weak sentimentalism. God sent the voice of the mission to cry, "God is not mocked!" We can tell also of the blessing of God given to the Church workers, of love to Christ deepened, of souls who have resolved to henceforth cry, "God forbid that I should glory save in the cross of Christ, my Lord!" and who are ready, not only to be bound, but to die for the Saviour who gave Himself for them. We can tell that through this London mission God has saved lost sinners and added many to His Church. Should it be said that these results are but temporary, the result of excitement, this would reiterate what Christ taught—that some good seed might be unfruitful. Should mistakes be brought to light, let them be unsparingly exposed, if men can be found who have the heart to do so, when missioners have almost broken down their strength in order to benefit their fellow-men. But God has given results from which no criticism can remove the men from the foundation on which they stand. Many here will thank God for sins forgiven, for power bestowed when most needed. The vast assembly were called upon to rejoice, because, first, we have been allowed in this mission *to manifest the name of God*, and to witness before men and angels for the kingdom of truth. Many have been led to declare, "I do believe in God the Father Almighty, and in His Son Jesus Christ, my Lord." Come what may, nothing can rob us of this—that the mission has *manifested the name of the Lord Jehovah.*

The Rev. speaker called on all to rejoice because, sec-

ond, nothing can rob us of the truth that *this* mission has been participated in by the Church. God gave the mission. The bishops had the spiritual discernment and power to receive God's message. The bishops recommended the mission. The clergy responded; and the dean and chapter of St. Paul's made this cathedral the centre around which the mission revolved. Here the bishops summoned us to pray, and from this place they sent us forth to the work of the mission in the name of the Father, and of the Son, and of the Holy Ghost. Here we met the day before the mission commenced, in order to pray for the Divine blessing, and here we have met to offer thanksgiving and praise for the cheering results.

All should rejoice because, third, nothing can rob us of the fact that thousands of prayers have been offered for this great metropolis. Who can tell what evils shall be remedied in answer to prayer, and what showers of blessing shall descend in our own time on this mighty city? Our bishops have been allowed, under God, to put into operation a mighty mission power. Oh, thank God that bishops are *leading* us in the battle, and that they had the courage to heed the Divine voice and send us forth. The Church of England as a branch of the Church catholic, as the result of the ten days of earnest prayer, will cause her power to be felt as God's chosen evangelist to the uttermost parts of the earth, to prepare the nations for the coming of her King to judgment. But remember that the battle with evil has only just begun. Satan will soon muster again the hosts of sin to neutralize our efforts. How shall we hold our ground when the great dragon is pouring after us the floods of evil? Only by trusting in the power of God, and with prayer and thanksgiving looking up to Him. God only knows the future before His Church; but let His people this day begin to sing, and God will fight for Judah, and all enemies will fall to the ground.

In words of ringing eloquence the preacher closes the sermon, of which the foregoing is but a meagre outline, saying: "The Lord Jesus will take our effort this morning and offer it up as the sacrifice of London! With angels, and archangels, and all the company of heaven—with the glorious band of martyrs, prophets, saints, angels, ten thousand times ten thousand, raise we the strain of joy and praise! With all on earth and all in heaven we lift up our hearts and voices. We praise Thee! We bless Thee! We glorify Thee! We give thanks unto Thee! Glory be to the Father, and to the Son, and to the Holy Ghost!"

A pause is now given for silent thanksgiving, and the vast assembly kneel. Thankfulness is deeply felt, and hearts throb with gratitude. But as the gratitude felt is so intense that it must find expression in musical utterance, the organ sounds the prelude of the musical wings by which the *Te Deum* is to soar to realms above. Waves of melody seem to descend and to ascend, as if the music of heaven and of earth have met in unison, and the pent-up gratitude bursts forth. "*We praise Thee, O God, we acknowledge Thee to be the Lord,*" ascends from earth to heaven. And in view of the sinners saved through God's blessing on the mission the rejoicing angels doubtless take up the strain and sing, "*We* praise Thee, O God, *we* acknowledge Thee to be the Lord—the Lord God, strong in battle, *mighty to save!*"

Soon after the London Prelent Mission, which marked a new era in the history of the Church of England, Evangelist Moody and his coadjutor evangelists, and the singing Evangelist Sankey and his musical assistants, visited London and other parts of England, and preached the Gospel to many thousands whom the London Prelent Mission had not reached; and clergymen and laymen of the Church heartily co-operated with them in their evangelistic labor, which accomplished so much good.

CHAPTER XV.

NUMEROUS MISSIONS HELD IN VARIOUS PLACES.

Converts Steadfast—General Church Life—Christians Rejoicing that the Church is Awake—York Minster—Bristol Cathedral.

SINCE the date of the London Prelent Mission the Rev. Knox Little, and other clergymen who took part therein, have become experienced and eminent missioners. The Rev. W. Hay Aitken, Vicar of Everton, and others have devoted themselves to the work of evangelists; and, in connection with rectors and vicars who devote a portion of each year to evangelistic labors, missions have been held in the principal cities and towns of England, and the interest in parochial missions yearly increases. The unquestioned good and permanent results of parochial missions have removed undue caution from the minds of timid rectors. Knowing that missions promote parochial efficiency, the question in England is not, "May I risk having a mission?" but "When will the missioner's numerous engagements permit him to visit my parish?" As a result of a general mission in Portsmouth several hundred were confirmed, many of them belonging to a class difficult to impress. Some time after the general mission held in the city of Bristol five hundred persons were confirmed in the ancient and restored cathedral. At a mission held in the city of York the congregations grew too large for any parish church to hold them, and the services were transferred to the capacious cathedral or York Minster.

As missioners emphasize *what* to believe, converts, through God's blessing on missions, are grounded in the truth, and rectors guide them step after step up the ladder of the means of grace to the high places in Christ Jesus. They do not "fall away," because their hope of safety is not based on their variable emotions, but on God's faithfulness in fulfilling His promises. In a paper read by the now Bishop of Truro on "the permanence of the good results of missions," he showed (*a*) that some of the most unpromising, whose career had been carefully watched for years, from the time of the mission had lived consistent lives and died in peaceful triumph ; (*b*) that a large majority of converts through missions have kept their faces Zionward ; (*c*) many are earnest Church workers, who uphold their rectors' hands by hearty co-operation to save "all sorts and conditions of men."

In addition to the numerous missions held by the Mission Brothers, of whom the Rev. Fr. Benson is the head, since the date of the London Prelent Mission, "The Church of England Parochial Mission Society," of which the Rev. W. Hay Aitken is the superintendent, has supported a number of missioners, who have held twelve hundred missions in different parts of England. In the spring of 1884 another general mission was held in the churches at the "West End" of London, later an Advent Mission in churches at the "East End."

In East London mission services were held in about two hundred places for a space of ten days, and in some churches there were as many as fifteen services in a single day. "Processions, headed by the clergy, marched through the streets, singing hymns. It was sought to reach all classes of the population, even the lowest. A procession consisting of two church choirs, in surplices and cassocks, and missioners and clergy attired in their

official vestments, and led by a brass band, marched through the Potteries, one of the most wretched districts in London."

Missioner Aitken held several missions for business men in London, one at *St. Paul's Cathedral*, where women as well as men were admitted. For seven weeks he daily preached at *St. Martha's, Lothbury*. By the invitation of *the Mayor* of London he also preached a few sermons at the Guild Hall, which was crowded with the leading business men of London. "*Laus Deo !*"

A current of holy activity now flows in reciprocal currents from diocesan centres through every parochial artery, for the missions have not been conducted to make feeble parishes weaker, and strong parishes stronger at their expense. Cathedrals, abbeys and parish churches, for a season almost deserted, are now filled with devout and zealous worshippers ; and eminent divines of different religious bodies rejoice in the wondrous contrast. The Rev. Dr. Osborn, an aged and eminent Methodist minister, at a Methodist conference held in London said : " Our harvest was when the Church was fast asleep and the Dissenters were all nodding ; but now the Church is wide awake and covers the country, and has advantages which nobody else has and nobody can deprive them of. . . . I have been watching the religious condition of England with more or less advantage for more than half a century ; and I have no hesitation in saying that I do not believe there ever was such a revival of religion as that of which the Established Church of this country has been the subject during the last half century. Looked at in its origin and effects, tendencies and results, there is nothing in ecclesiastical history that can be put side to side with it. . . . The clergy are patterns to all Christian ministers of every name and distinction, in zeal, in untiring labor ;

influencing the people to go to church by every variety of means, in one way or other, giving up their whole time to their work, is it a wonder that the churches are crowded ?''

The editor of an English paper devoted to the interest of "Dissenters'' admits that evangelistic work, second to none, is being carried on within the borders of the Church of England by holy men of God whose love for souls and devotedness in preaching Christ's Gospel is a *pattern* to all others, and with a prayerfulness, and method, and a thoroughness which produce results in which all Christians must greatly rejoice.

CHAPTER XVI.

RESULTS OF THE PAROCHIAL MISSIONS.

Elastic Use of the Liturgy—Clerical Harmony—After-meetings—Evangelists Needed—Canon Fremantle—Advice to Clergymen—What is "Guinea-Pig Tameness"?

THE London Prelent Mission marks a new era in the history of the Church of England. It was a bold religious measure, but the results justify its wisdom and importance. The bishops, wisely discerning the signs of the times, boldly met the emergency. To keep the increasing flame of revival within the Church, they said to the evangelists: "Go forward with your mission work, and we will labor with you."

Through God's blessing the London mission has been successful, and we condense the admitted good results. The noble attitude of the bishops and archbishops showed their willingness to co-operate in every good work; displayed the aggressive spirit of the Anglican Communion, and recognized "the need of evangelists to conquer, as well as pastors and teachers to retain and organize, what is won for Christ."

(*a*) In one of the mission sermons preached in Westminster Abbey Dr. Vaughan declared that enthusiasm is an element of power, and protested against the idea that enthusiasm is foreign to the spirit of the Church of England. The London mission was a practical demonstration of the

efficiency of holy fervor. And, in view of our guiding rubrics and restraining canons, holy enthusiasm should be fostered and regulated by the Church, and neither be refrigerated within nor driven to the outside. Ministers are needed to "Blow the trumpet in Zion, and sound an alarm in God's holy mountain," as well as to obey the mandate, "Comfort ye, My people, speak ye comfortably to Jerusalem."

A London editorial watchman says: "It is almost impossible not to see that, if such an outlet for enthusiasm had been possible in the days of Wesley and Whitefield, their preaching might have simply produced that revival *within* the Church which they originally contemplated, instead of leaving behind it a new sect." It has been said that England has starved some of her great men, but erected costly monuments to their memory after their decease. The Westminster Abbey monument to the Wesleys is an acknowledgment now of their ability and usefulness!

(*b*) The London mission has also demonstrated that a more elastic use of our beautiful liturgy may be sanctioned without danger; and that while the full services for Morning and Evening Prayer are desirable on Sundays, selections therefrom are more profitable for mission services, and better adapted for aggressive Church work, to grasp wanderers from the wilderness and place them in the fold. The mission removed the reproach against the Church respecting "cast-iron rigidity," and proved the elasticity of her system to embrace and benefit all classes. Even at a special service for thieves, costermongers and street roughs, they willingly took part in an abbreviated service; and when the Lord's Prayer was said their united voices resembled "the roll of a great diapason on some fine organ." And as the liturgical service was brief they

listened attentively to the sermon that followed ; and some, we hope, were benefited.

(*c*) The mission proved that churchmen termed "High' and "Low" and "Broad" could for a season forget their differences, and make "Jesus Christ and Him crucified" the grand centre of their teaching, and unitedly labor to pluck souls from ruin to deck the Saviour's diadem. At the different mission centres the evangelists set forth the necessity of repentance toward God and faith in our Lord Jesus Christ ; offered in Christ's name a free and full and present salvation, and showed that God pardoneth and absolveth all those who truly repent and unfeignedly believe His Holy Gospel. Differences that divide were forgotten ; and it is admitted that those who could not work in parallel lines used each other's agencies, and all seemed anxious to seek and save the lost. During the mission the radiant light beaming from the cross was not obscured by the smoke of bitter party controversy.

(*d*) The mission proved the importance of individual dealing with souls. Through the after-meetings seed that without them would have perished has brought forth fruit ; for, without the personal conversations, the mission would have resembled a large fishing net cast into the waters but not drawn ashore.

(*e*) Through the mission a stronger bond of sympathy was established between the scattered clergy. Zeal in one inspired zeal in another. Different ones saw that they may labor in a large circle, and that, while one may interest the intellect of his hearers by his syllogisms, another can move the heart by an earnest Gospel appeal. And Canon Ryle says : "The practical result I want to see produced by the mission is a complete reform in the *preaching* of our clergy, a reform in our pulpits, a reform in the style, the composition, the delivery of our sermons. I do

trust that the preaching of the missioners may produce a thorough revival of the English pulpit. I hope that many will lay aside forever that orthodox prosiness, that respectable dulness, that leaden heaviness, that first-person-plural vagueness, that guinea-pig-like tameness, those dreary commonplaces which the laity too often complain of as the characteristics of the modern parson's sermon. Oh, that the mission work may generate in clergymen a greater desire after directness, liveliness, boldness, fire, energy, and earnestness in speaking to the people from the pulpit about their souls. . . . It is my firm belief that if five out of six of our church clergy would burn all their sermons to-morrow, and resolve to preach in a new style, it would be an immense blessing to the Church of England. If the 'mission' produces no other result than a complete reform in preaching, it will prove to have been a great gain."

(*f*) The mission culminating so successfully proved that evangelists can labor in perfect harmony with rectors, and that missions can be held in perfect harmony with our parochial system. The Rev. Canon Fremantle has been for some time actually engaged in mission work, and made it a special study in order to read his paper on "Parochial Missions" before the Leeds Church Congress. Previous to sailing for home the Canon wrote to the author from Claydon Rectory, Sussex: "I beg to thank you for a copy of 'Aggressive Work,' by Rev. P. B. Morgan, which arrived to-day. The mission movement has now been sufficiently tried to enable us to form somewhat safe conclusions as to its operation."

Having taken part in the work in several parts of England —in villages, in towns, in Liverpool, Oxford, and London —I can only say that the result coming under my own observation has been the same in all. The preaching of

Christ has drawn souls to Him, a fresh life has been communicated to the ministry, and a power developed which seemed to have been unknown before. Whether this is to assume more of a chronic form or not I will not presume to say ; but I do not think that a parish or congregation in which the blessings of a revival have been experienced will soon relapse into its former state. You cannot stop a fountain. If it does not find a vent in one stratum it will in another. It will spring up into " everlasting life."

PART III.

PREFATORY NOTES.

THE gradual but successful progress of the "Parochial Mission" has called forth devout thanksgiving to Almighty God from rectors and missioners and the numerous souls who have been saved at mission services. And if the Church continue to obey the command, "Take hold of my strength, saith Jehovah," the blessings already vouchsafed are but the first-fruits of an abundant spiritual harvest. God is still merciful and gracious, and not willing that any should perish. He pardoneth and absolveth all those who truly repent and unfeignedly believe His Holy Gospel. His appointed means of grace are still efficient, and the Sun of Righteousness continues to shine without the least waste of fervor or decrease of brightness. And that His servants continue to bring sin-sick souls beneath His healing beams, and be duly qualified for this important work, Archbishops and Bishops devoutly pray: "Most merciful Father, we beseech Thee to send upon thy servants thy heavenly blessing, that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success that it may never be spoken in vain." Rectors and missioners say "Amen," and pray for themselves, saying: "O Lord, my God! I am not worthy that Thou shouldest come under my roof; yet Thou hast honored thy servant with appointing him to stand in thy house, and to serve at thy holy altar! To

Thee and to thy service I devote myself, body, and soul, and spirit, with all their powers and faculties. Fill my memory with the words of thy law; enlighten my understanding with the illumination of the Holy Ghost; and may all the wishes and desires of my will centre in what Thou hast commanded, and make me instrumental in promoting the salvation of the people. . . . Grant that I may faithfully administer thy holy Sacraments, and by my life and doctrine set forth thy true and lively Word. Be ever with me in the performance of all the duties of my ministry—in prayer, to quicken my devotion; in praises, to heighten my love and gratitude; and in preaching, to give a readiness of thought and expression suitable to the clearness and excellency of thy Holy Word. Grant this for the sake of Jesus Christ thy Son our Saviour."

And that the ministers of the Everlasting Gospel may consecrate body, soul, and spirit to their great work, and in thought and word and deed, honor God and glorify His Son, they pray:

"*More holiness* give us, more strivings within;
More patience in suffering, more sorrow for sin;
More faith in our Saviour, more sense of His care;
More joy in His service, more purpose in prayer;
More purity give us, more strength to o'ercome;
More freedom from earth stains, more longings for home;
More fit for the kingdom, more used would we be;
More blessed and holy—*more, Saviour, like Thee.*"

CHAPTER I.

REASONS FOR THE AUTHOR'S SPEEDY RETURN TO AMERICA.

The Duty of Christ's Church—Christian Bodies Active—Proportion of Churchmen to the Population—Unemployed Clergymen—Statistics Misleading—Unreasonable Expectations—Practical Questions—The Apostles Resolved and Acted—A Bishop's Lamentation—Faith and Works—Imitating Methodists—The Church Sky Brightens—The Wonderful Contrast.

"WHY did you not stay in England, where missions are well under-way?" is a question which has been verbally answered. In the *Anglican Church* are about twenty-four thousand clergymen, in the branch in America less than four thousand. In England are two Missioner Brotherhoods, the Cowley Fathers, and the Staff of Clergy of the Church of England Parochial Mission Society. In the Protestant Episcopal Church Almanac numerous names have A.M., D.D., S.T.D., LL.D., attached, but not more than four have "Evang." for Evangelist affixed. Immediately after the London Prelent Mission the Evangelist returned to his adopted country, to cry aloud with tongue and pen,

"AWAKE! AWAKE! PUT ON THY STRENGTH, O ZION."

The Church of Christ was organized to meet the spiritual wants of *all* people, in *all* places, through *all* time. Christ commissioned His ministers to go into *all* the world and preach the Gospel to *every* creature, and promised to be

with His faithful servants until the end of the world. It is therefore the duty of *the Church*, and of each *true branch* thereof, to make suitable provision for the spiritual necessities of high and low, rich and poor.

Yet in the majority of places no church accommodation has been provided for three fourths of the perishing population ; and as outdoor services would be frowned upon, the masses are practically cut off from the means of grace, and thousands die annually to whom *the Church* has never ministered ! In thousands of places our Church has *never* uttered a promise nor sounded a warning ; and the unemployed clergy refuse to visit such places because " *there are no churchmen there !*" In every diocese, in every State, multitudes are strangers to the spiritual privileges in Christ's Holy Catholic and Apostolic Church. But few are aware that our complete Church system, properly rendered and efficiently worked, distances all competition ; and that our unbroken circle of doctrine and primitive Church polity combine Truth, Order and Beauty, and that when known must be appreciated.

OTHER CHRISTIAN BODIES ARE ACTIVE.

At the fiftieth anniversary of the Bible and Publication Society, held in Washington, D. C., in a statistical address on the work of Baptists for the next half century, the Rev. Dr. Broadus said : " Before leaving this topic I would say that we must *keep our hold on the masses.* A well-known Episcopal Bishop once said : ' In the providence of God it seems that our Church is called to preach the Gospel to *the wealthy classes.*' Dear, good old man ! What a wonder it did not strike him, as it did several hundreds who heard him, that a proof of the presence of the Saviour was, according to Scripture, that ' the *poor* had the Gospel preached unto them ! ' . . . We must keep our hold on the

masses, must rise with the masses, yea, must struggle up, and lift the masses with us."

To reach the masses during the year, the Baptists have sent ministers and colporteurs into *our* organized dioceses and missionary jurisdictions. The colporteurs, Sunday-school missionaries, and missionary secretaries together have labored equal to 8315 days ; travelled 198,236 miles ; sold 809 Bibles, 826 Testaments : 1635 volumes ; given away 781 Bibles, 2537 Testaments, 1231 other books ; distributed 242,361 pages of tracts ; preached 2712 sermons ; made 4128 addresses ; held 2003 prayer-meetings ; visited 18,862 families ; baptized 310 persons ; constituted 16 churches ; organized 358 Sunday-schools, and appointed 2302 teachers to instruct the 17,665 scholars. In the same dioceses and missionary jurisdictions the Methodists, Congregationalists, Presbyterians, and others are forming Sunday-schools and doing missionary work.

If denominational ministrations are by God unauthorized and therefore invalid, why is the Episcopal Church in America not more anxious concerning the multitudes who are daily perishing? Bishop Stevens sounded a stirring Gospel note to incite the Church to duty : "The Church of Christ was designed to represent Him on earth, and to minister to all the moral needs of the human race. The work, then, is not done when she sends out preachers and teachers ; when she exhibits sacraments and liturgies ; when she sets up churches at home and mission stations abroad. She must grope her way into the alleys, and courts, and purlieus of the city, and up the broken staircase, and into the bare room, and beside the loathsome sufferer. She must go down into the pit with the miner, into the forecastle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, and into

the counting-room with the merchant, . . . for the Church was organized, commissioned and equipped for the moral renovation of the world."

Centuries ago England was divided into parishes. To some particular parish each soul nominally belongs. But though there are about twenty-four thousand clergymen to make the parochial system effective, it has been confessed that unless something be done to *supplement* ordinary parochial efforts, the parochial system must ignominiously fail. What, then, is the condition of the United States with about three thousand working clergymen, and but one churchman to each 175 persons of the vast population? In thousands of places in the United States we have no parish, no mission station, no representation! As the Church Christ organized was designed for all places, for all time, and for all people, Bishop Stevens says: "Our work is *not* to build up the Church as a mere ecclesiastical establishment, as human architects, with canons of conventions, and rubrics, and ritual, would build it—a splendid structure of Episcopal grandeur and liturgical magnificence; but our work is *to save souls*, to build them up into a living temple, to hold up Christ as the Saviour of the world; like the air, *the* Church must press equally on *all* the surfaces of society; like the sea, flow into every nook of the shore line of humanity; and like the sun, shine on all things foul and low, as well as fair and high.

"In America there are scores of clergymen who are unemployed and anxiously (and vainly) seeking for employment. Meanwhile the societies and bishops are crying aloud: 'Give us men, that we may make ministers of them!' And when pointed to these unemployed and needy ministers 'tout fait,' they reply: 'Oh! *they* are not what we want. It is not merely ministers that we need,

but a *certain kind.* We cannot support married men at all. We want young men, full of life, strength, and zeal, such as can live on a trifle ; such as we can squeeze thoroughly until they marry or grow old, and then we shall need new ones.' And these societies and bishops wonder that the candidates do not appear."

Now, unless we awake, and put on our strength, and do the work for which the Church was established, while we may call the territory of the United States so many *dioceses*, the various denominations will gain and control the vast masses of the people. Many of our beloved bishops realize this. Their hearts ache because they have not the money to pay the expenses of an unemployed clergyman to labor for a time in one of the many places where we have no representation, and to do what has been too long left undone ; some wealthy congregations are unwilling that their rectors, after the manner of the Apostles, should occasionally carry the Gospel privileges and Church luxuries they enjoy to the neglected and spiritually destitute ! Under " the Church's *quiet* ways " multitudes are perishing, and souls are passing to their account to whom she has in no way ministered.

Should a stranger from a foreign clime read the reports of our Diocesan Conventions, the records of Missionary Convocations, the comprehensive resolutions, the statistics respecting missionaries and mission stations, Church Guilds and Sunday-schools, from the *printed* account of our parochial machinery, he would conclude that the millennium, if not already here, is dawning. But though every statistic is accurate, and every resolution was actually passed, and every Missionary Convocation actually assembled, and every mission station truly exists ; yet, let said stranger *visit the parish* reporting the largest number of communicants, and what will be the result ? When he

learns that within the bounds of that parish numbering seven hundred communicants are seven thousand souls who are on the broad road to death, and whose feet never cross the threshold of any place of worship, will he not ask : " Is *the* Church doing the work for which she was established, to seek and save the *lost?*" And when said stranger is told that the confirmation class numbered nearly one hundred, but learns that during the year a larger number died, some never baptized, and the majority never confirmed, will he not say : " Your parochial report misled me ; for, though strictly accurate, now I have learned the extent of your parish, and the numerous *unsaved* souls within its limits, my heart is sad "?

Should the same stranger visit a few sample mission stations, and see the dispirited missionaries whose struggles with poverty have weakened their energies and cramped their talents, and learn that *single* men are desired, that *married* contributors may give still less for missions, and the very small " stipend " be further reduced, will he not ask : " *Is this the Apostolic method of Church aggression?*" And when he sees the mission congregation, a mere handful of people, of a population numbering thousands, will he not ask : " How long would it have taken to change the heathen temples in Rome into Christian churches according to a method of mission work that would clip the wings of a mission seraph ? " No censure is intended to the rectors of the parishes, whose reports mislead because they give no statistics of the godless who defy God and shun His sanctuary. The rectors and the missionaries are doing all they can do, and are battling with difficulties formidable and discouraging. But this is certain : there is a disparity between the end and the means ; for one man cannot do what six men could not fully accomplish.

A parish in America embraces the territory within whose

limits no other clergyman can officiate without the Rector's invitation or permission. In many parishes it is utterly impossible for one minister to do what ought to be done. Within the limits of some parishes are from five to ten thousand persons. If all felt disposed to attend divine worship, the building would not hold a tenth of the number. Not far from the church are public houses and places of sinful amusement. On Sundays fathers and mothers desecrate the Lord's Day, and their children run wild in the streets. Many spend Sunday feasting, reading newspapers, or sleeping. Moral cancers that defile and destroy society exist within sound of the church bell.

The church-goers expect weekly two elaborate and eloquent sermons, that the Rector visit the sick, bury the dead, make numerous parochial calls, and spend a portion of his time at social parties, and in addition *evangelize the region!* There is no congruity between the end and the agency; and because *one* man cannot grapple with the difficulties to be encountered, and do the work for which the Church was organized, multitudes *remain* godless and indifferent. Now, as the Saviour came from heaven to earth "to seek and save the lost," and died on Calvary to open the door of salvation to *all*, and commissioned His ministers to "preach the Gospel to every creature," is *the* Church, Christ's representative on earth, performing her duty? Should not the already overworked rectors receive assistance? Is it not the duty of the laity to furnish them with means to call to their aid evangelizing helpers?

Has the Church fulfilled her mission when she has provided the luxuries of worship for the rich and the genteel? Have the ministers completed their duties when parishes have been successfully organized, and a sufficient number of pews rented to meet current expenses? Do we not act as placidly as if our few churches contained "*the elect*,"

and as if the millions who attend no place of worship are the *reprobates* doomed to perish, and that to *attempt* to save them will be useless? Do we not live too much in *idealism* instead of *realism?* Do we not meditate too much on the dead past, and forget the living present? Have we not read of the achievements of the Church in time past, the obstacles she has surmounted, the conquests she has gained, and forgotten the hosts of living foes now marshalled against her? Have we not listened to the prayers and praises of successive generations sounding through the trumpet of history, mingling with the thanksgivings still ascending, and closed our ear to the oaths and curses that rend the air? Have we not dwelt on the æsthetic and devotional beauties of our admirable liturgy, and the faith-preserving power of our creed, recited by the saints for eighteen centuries; and joined in the true confession that "the Cathedral service is the very highest ideal of the earthly worship of Almighty God? The building seems so full of the ages of song that the *old* echoes are awakened to become the chorus of the anthems of to-day; the carved angelic corbels lean over the surpliced singers, till one wonders whether they are listening to or making the music of the services; the Psalter, as they chant it, furnishes every verse with the thoughtful modulations and adaptations of the organ and voices, a comment on its meaning, as though a seraph sang a sermon on the words; and the ringing '*Amen*,' or the pleading entreaty of the Confession, or Litany, answer, awaken, and satisfy the most intense idea of penitence or praise." Yet, when we dwell on the glories and attractions of our Church, and, elevated by her rich service, sing:

> "My soul would sweetly stay
> In such a frame as this,
> And gladly sing herself away
> To everlasting bliss,"

do we not forget that those who pray and praise are but few, and that by the multitude God is defied, and His holy Name blasphemed?

What are the glories of the Church of the past to the unsaved living generation? What are liturgical beauties printed on paper to the living multitudes who *forget God?* What is the wise arrangement of the ecclesiastical seasons to the masses who from Advent to Advent never bow the knee in penitence at home, and at no season enter God's sanctuary to praise Him? Of what use are the missionary *resolutions* of convocations and conventions, if merely moved, seconded, carried, and printed, and not carried out with self-denying and energetic action? The Apostles resolved *and* acted. Church work was not marked down on paper only, but recorded on living hearts. It has been affirmed that while we have no book containing the mere *resolutions* of the Apostles, we have the book faithfully recording the "*acts* of the Apostles." From this book we learn that they preached the Gospel in all places, to high and low, and rich and poor. By concentrating our principal strength on organized and strong parishes, have we not made the impression that our souls yearn only for the salvation of the wealthy and the respectable?

God designs that the righteousness of His Church go forth with brightness, and the salvation thereof as a lamp that burneth. He who said, "*I* am the Light of the world" said to His disciples, "Ye are the light of the world." The Church, having light, must not place it under a bushel; and having blessings for the world, she must not conceal them. For as the Church was established to shed forth light, and show to those in darkness the road to ceaseless bliss, it is high time to awake out of sleep, and shine upon the sons of wretchedness.

THE BROAD ROAD TO WOE IS CROWDED.

Vast multitudes are living without God. Infidels daringly deny His existence. Looseness of thought has led to looseness of conduct. Doubt and vice are walking hand in hand. Crime and profligacy are on the increase. Existing prisons are full, and more are needed. Perilous times have surely come, for evil men and seducers are waxing worse and worse. Many are giving heed to seducing spirits and doctrines of demons. Satan is going forth as an angel of light. The world has formed an alliance with the Church, and is leading her with soft but unrelenting grasp. Christians go to the opera . . . and the opera has been invited to the Church. Faith is weak, and love cold, and hope dim. Some have departed from the faith; and some who have not are not Christ's *living epistles*. Infidelity gains strength through

THE WORLDLINESS OF CHRISTIANS.

The Saviour's foes assert that "Christianity exerts *so little* influence upon its followers, makes them *so little* superior to other men, allows them to exhibit *so much* meanness, overreaching, and lack of integrity and holiness of spirit, *love of even sinful amusements*, that it is *questionable* whether Christianity is at all a very mighty transforming power!" Though all do not thus act, they have to share the reproach brought on Christ's body. Because the prevailing worldliness is slaying the spiritual life of multitudes, some cry, with Jeremiah, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

EPISCOPAL LAMENTATION.

Zion's overseers are sad that the Church is not as a crown of glory in the hand of the Lord, and a royal dia-

dem in the hand of her God. Bishop Huntington, whose praise is in all the churches, and whose heart yearns for the welfare of the Church and the glory of her Head, says: "In *some* of our congregations the apathy is fearful. *A torpid routine of prescribed performances* appears to be about all that is left among them of the original operation of the Church of God. *Fashion* overlays devotion with a handsome but impious display. *Levity and self-indulgence* eat out the heart of all earnest faith. The Holy Ghost has been *grieved away*, and is not entreated to return. . . . *A polite indifference* or an obstinate unbelief in the people gradually *benumbs* the energies and deadens the zeal of the minister with a *fatal chill!*"

Instructed and *wakeful* Christians believe revealed doctrines, and perform prescribed duties. Obedience to Christ's command is the proof that Christ is truly loved. The neglect of prescribed duty implies the non-exercise of faith. Though good works are not meritorious, it is not meritorious to substitute evil deeds. St. James asks, "What doth it profit, though a man *say* I have *faith*, and have not *works?* Can faith *save* him?" Good works have been termed *the thermometer* of *faith*, and may be considered sound faith in action. Faith without works is dead, being alone. The doctrine of justification by faith must be set forth, *also* its kindred duties; for many who profess to believe orthodox doctrine live heterodox lives! While we read: "*This is a faithful saying*, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," we also read, "THIS *is a faithful saying*, and I will that thou affirm constantly, that they who have believed in God might be careful to maintain GOOD WORKS." Now, as *good* works embrace the performance of our personal duties to God and to man, and the prescribed duties to upbuild Christ's Church, therefore the slumber-

ers in Zion must be aroused from their slumbers. The indolent must go into the vineyard. The saved must labor to save others. The riches that are in Christ Jesus are for the perishing multitudes. Practical Christianity does not resemble electricity in a glass jar sparkling on Sunday *mornings* amid sounds of operatic music, but is like the electricity fertilizing the soil, and causing flowers to bloom and fruits to ripen. During Christ's absence His servants must work for Him, and each obey the mandate, "*Occupy till I come.*" Labor for the Lord is not a pulpit monopoly. The faithful laity may share work for the Lord with the consecrated clergy. The command "Be ye steadfast, unmovable, *always abounding in the work of the Lord*," was not addressed to the College of Apostles, nor to a diocesan or triennial convention, nor to any "Reverend and Dear Brother," but to the lay members of the Church of Christ in Corinth, whom St. Paul styles "*my beloved brethren.*"

Because St. Paul co-operated with the Corinthians for their personal salvation and usefulness to others, he uses the expressive phrase "*workers together.*" Where there is conflict success is hindered; but where there is harmony great results follow. Successful Church work depends more on devotion and unity than on wealth and numbers. And the active in parishes who work against their rectors really work against themselves; for they must pay heavily hereafter to accomplish the work now neutralized; as a matter of financial economy, as well as for the wise husbanding of energies, parish work should be so adjusted that each minister and each flock may gladly say, We *unitedly* labor for Christ and the Church. God's blessing may be certainly expected when

TRUE BELIEVERS ARE WORKERS TOGETHER WITH GOD.

The efficient laborers study the Church plan of Jehovah, and labor according to the inspired specifications. Instead of working to please themselves, they strive to please God. Instead of deforming the Christian temple, they build in accordance with the heavenly pattern. Instead of relying on their own strength, they take hold of the strength of God. By adapting their actions to His laws, the finite and the Infinite labor in unison. By using all the appliances of the means of grace they *move* heaven, and earth, and hell! When a sinner repents there is rejoicing above, and the mandate sounded, Sing, O Heaven, and give ear, O earth! Tune your loud cymbals, O ye saints on earth! Strike your golden harps, all ye choirs above! St. Paul, to incite to co-operation with divine laws, says, "We are laborers together *with God*"—literally, "God's *fellow*-workers are we." The Apostle exhorts, saying: "We, then, as *workers together with Him*, beseech you that ye receive not the grace of God in vain, . . . giving no offence in anything, that the ministry be not blamed."

The Saviour worked in harmony with God. He delighted to do God's will. He often ministered in the synagogue, and worshipped in the temple, but did not *confine* His ministrations within buildings erected for instruction and for worship. He *went about* doing good, and did His Father's will on the seashore and by the wayside—in the house of a chief Pharisee, or in the house of affliction. He did not *withhold* the Gospel from those who hired no place in the synagogue or temple. Wherever He found the sick, *there* He healed them. Wherever He found mourners, *there* He comforted them. Wherever He found sinners, *there* He preached salvation. Wherever He found those who would shut up the Kingdom of Heaven, *there* He re-

buked them. His recorded discourses were delivered in the open air; and without chancel or quartette He preached the Gospel. "The poor had the Gospel peached unto them, and the multitude heard Him gladly." Had we imitated His example, a member of a convocation would have had no cause to publicly state that he had been *seriously* asked whether our clergy are *allowed* to preach the Gospel *where there is no stained glass.*

Some time ago an itinerant clergyman visited a region where we have no church edifice, and no organized parish. As the people could not endure the summer heat in an exposed wooden schoolhouse, he proposed a service in the shaded woods. This was objected to on the ground that it would be "*imitating the Methodists.*" But though he proposed an out-door service in imitation of *the example of the Saviour*, yet, if we must do nothing that the *Methodists* do on one hand, nor that *Romanists* do on the other, our prospect for usefulness is VERY LIMITED!

In many places we have no church edifices; and in many places where we have them the mechanics and the poor cannot pay the pew rent. Have we not practically cut off the unsaved multitudes from the means of grace? Do not high pew rents proclaim that the luxuries of the Gospel are for the wealthy and fashionable? The excluded gladly read the attacks of skeptics on the doctrines of the Church that has excluded them. They readily imbibe error; gradually disbelieve the existence of God; and we, who practised selfishness, with holy horror cry: "*Oh, how rapidly infidelity is spreading!* Oh, how *dreadful* to see theatres crowded on Sundays!" But if there is no place for them in the churches, and ministers cannot preach out of churches without losing caste, is it not evident that the rapid spread of infidelity our fastidiousness has *facilitated?*

But the Church is opening her eyes, and "Free

Churches" are increasing. Unused means to reach the masses are gradually being adopted. The Church is gradually using her undeveloped power. The hearts of many have to seek and save the lost. When the heavens shall pass away with a great noise, and the elements melt with fervent heat, the earth also, and the works that are therein, shall be burned up, *then* it will be seen that *all* labor must perish, *except* the work performed for Christ. In view of this, LET US NOT SLEEP, as do others, but *work* while it is called to-day. *Happy now* are all who unitedly and faithfully labor, and retire to rest beneath the Master's smile of approbation. *Blessed* are all who are diligent in business, fervent in spirit, serving the Lord. But those now joyful through having benefited others will be glorified hereafter. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that *your labor is not in vain in the Lord.* Now, as the results of labor for God will last for ever and ever, *awake! awake! Put on thy strength, O Zion!* Put on thy beautiful garments, O Jerusalem!

> "Go labor on! 'tis not for naught;
> All earthly loss is heavenly gain!
> *Men* heed Thee not, *men* praise Thee not;
> The MASTER praises! What are men?"

If we take the plow of truth, and break up the fallow ground, and sow the seed of righteousness, *God will bless us.* If we pray in faith, and work in earnest, and adapt our actions to the laws of success, Zion's barren fields will again be fruitful. Twenty years since St. Paul's Cathedral, with all her choral attractions and rich ceremonial, was almost deserted. This magnificent Anglican Church centre was principally profitable to the Dean and chapter, and the choristers and vergers. The desolate aisles, dreary walls, neglected monuments, and dreariness of empty

space, damp with London fog, sent a chill through the frame. And the rendering of the whole service imparted the *sensationalism* of dreary winter, and the liturgical worship and surrounding marble monuments to the *dead* were in perfect harmony.

THE CHURCH OF ENGLAND IS NOW WIDE AWAKE.

The wonderful contrast invites devout thanksgiving. Vast congregations now assemble to hear the Word of Life. Lessons are now impressively read. Praise no longer drags, and those who lead it *behave themselves.* Sermons no longer produce slumber, but thrill the heart and soul. The fresh life given to preaching has prevented the extinction of the mere handful of worshippers. The faithful and earnest proclamation of the Gospel has added to their number. The liturgical beauties of the Prayer-Book are written on their hearts, and find vocal utterance, not in inaudible whispers, but in tones of holy fervor. The Church sky was dark, and black clouds spread gloom; Christ was with His Church, and did not forsake her. Though the Church stars were few, and the few stars dim, many Church stars are now brightly shining. Though the Church virgins slept, the Saviour's voice of love has awakened the slumberers. The black gloom of midnight has gradually departed. The Anglican Church no longer resembles a cemetery filled with the dead. And instead of spending *all* her strength to keep a few from "*genuflecting*," she labors with holy zeal to bring down in penitence those who to Jesus have *never* bowed the knee! The clergy do not spend all their time to regulate regalia, but to *save the lost*, adopt each other's agencies, strike the same key-note on the grand Gospel organ, and sing with increasing swell the Gloria for God's blessing on their efforts.

CHAPTER II.

LECTURES ON THE GREAT REVIVAL IN THE CHURCH OF ENGLAND.

Visits to Various Dioceses—Large Congregations—Gospel Work at Midnight—Revival Lectures in New York City—Brooklyn—Newark—Connecticut—Philadelphia—Germantown—Baltimore—Washington—Detroit—Chicago—Peoria—Davenport—Jackson and Vicksburg, Miss.

In the time of the Apostles churches were cheered by the tidings of what the Lord was doing in distant places. To cause rejoicing in America, immediately after the Evangelist's arrival in New York he lectured on "*The Great Revival in the Church of England.*" In New York City he delivered the lecture in the Church of the Holy Apostles, to a congregation that filled the house; to a good congregation in Grace Chapel; and to two thousand hearers in the Church of the Holy Trinity. Near the close of the General Convention in St. John's Chapel he delivered the lecture in St. Ann's Church, New York. Bishops and presbyters were present, and the large congregation seemed deeply interested. In the Church of the Incarnation, Madison Avenue, a large congregation assembled to hear his lecture on "The Gospel Preached at Midnight" by Church of England clergymen to rescue fallen women. The lecturer described the services he attended at midnight four nights in succession; his co-operation with the workers and the mode of working; and the midnight services in St. Peter's Church, adjacent to the dazzling Argyle Rooms, where

aristocratic sinners nightly congregate ; also the mission in a large parochial school-room, near the Victoria Railroad Station, at which the Rev. Earl Mulgrave, and other eminent clergymen and laymen, were present. There a "worker" said to a poor fallen one, "Do not leave this place until you have decided to henceforth cease from sinning, and resolved to go to a home freely provided." "Go to a home," she answered—"I would rather take my Bible, jump from London Bridge, and drown myself in the river Thames !" What the Bible would do for her under such circumstances we could not determine ; but the poor creature had some veneration for God's Holy Word, whose law she had broken. At the close of the meeting several penitents remained for the arrival of the carriages, in which they were taken to designated homes. The lecture also described the midnight service held in one of the parochial school-rooms of St. Paul's Church, Lorimer Square, where those who accepted the card of invitation were no longer gorgeously attired and well supported—no longer youthful and attractive, nor able to hide decaying beauty. At a midnight service one exclaimed : "*Oh, the wretch who has brought me to this !*" The announcement that He who acquitted the woman whom the Pharisees brought before Him for condemnation was still the friend of the outcast, and the Saviour of the greatest sinners, arrested their attention and moved their hearts. Overpowered by sorrowful emotion, one fell prostrate on the floor, and was carried to the adjoining room. Some listened as if they heard the words of mercy direct from heaven ; and some sang, in faith tones,

"I heard the voice of Jesus say, Come unto Me and rest,
Lay down, poor weary one, thy head upon My breast."

Assured that Christ, who touched and cleansed the loathsome leper, still receiveth sinners, several resolved to live

a new life, and were taken in carriages to comfortable homes.

> "Down in the human heart, crushed by the tempter,
> Feelings lie buried that grace can restore;
> Touched by a loving heart, wakened by kindness,
> Chords that were broken will vibrate once more."

In St. Ann's Chapel, Brooklyn, L. I.; also in Christ Church, Newark, N. J., the lecture on the revived state of the Church of England through Parochial Missions attracted large audiences. The Evangelist accepted an invitation to deliver a lecture to the professors and students of Berkeley Divinity School, Middletown, Conn., on "The Work of the London Prelent Mission by Day and by Night;" after which one of the professors said: "During the delivery of the lecture I could not help thinking of the unappreciated work of Wesley to revive the Church of England."

By invitation of Bishop Stevens the lecture was delivered in the chapel of the Church of the Holy Trinity, Philadelphia, to the clergy of the city, whom he requested to ask the lecturer any questions concerning parochial missions. The lecture was also delivered in the church of which the lecturer had been Rector over five years before he went to Illinois; also in the Church of the Atonement, the Church of St. John the Evangelist, Grace Church, to the students of the Divinity School, and in St. Luke's Church. The large congregations were delighted to learn that the Church, so long fast asleep, is now so wide awake. The lecture was also delivered in St. Peter's, Germantown, Pa.

An eminent Presbyterian divine who heard the lecture in St. Luke's Church, Philadelphia, after his return to Baltimore, Md., urged the Rector of the Church of the Ascension to "invite the Evangelist to visit Baltimore to narrate what

a wonderful work the Lord is doing in the Church of England." When the lecture was delivered the Church of the Ascension was filled; thirty-five clergymen were present, and but fifteen of them our own clergy. A Methodist bishop, and other ministers, were delighted that the Church of England is now in the living condition for which Wesley had so earnestly labored for fifty years. The lecturer afterward accepted an invitation from the Rev. J. Grammar, D.D., to deliver the lecture to his people. The Baltimore daily papers contained favorable notices respecting the revived state of the Church of England. At a later period the Evangelist held an Eight Days' Mission in a parish on the outskirts of Baltimore.

On the day after the lecturer had been set apart by Bishop Huntington as his diocesan Evangelist, Bishop Howe, of Central Pennsylvania, invited him to locate for a season in Reading and take temporary charge of Christ Church Cathedral. But Bishop Howe, after he had received the answer to his letter, said: "I was too late." Soon after the Rev. W. P. Orrick accepted the Rectorship. After the London Prelent Mission had been described in churches in Philadelphia the Evangelist visited Reading, and accepted an invitation from the Bishop and the Rector to give his lecture in the Cathedral. The congregation was large and the lecture reported. The lecture, or another on the same subject, was delivered in Trinity Church, Washington, D. C. In Detroit, Mich., at a union service of different parishes, at which the Bishop presided, the large congregation heard the glad tidings that the Church of England is now awake and active. The Bishop of Illinois invited the lecturer to sound the same glad news in the Cathedral of St. Peter and St. Paul, and to hold other services therein. A lecture on the same subject was delivered in St. Paul's, Peoria, and Christians of the different

churches were present. By invitation from Bishop Lee a lecture on "Religious Life in the Church of England" was delivered in the Cathedral in Davenport. He invited the Evangelist to make Davenport his centre, be the preacher at the Cathedral, and hold missions in his diocese; but as he could not hold successful missions at a distance and return to preach therein on Sundays, the invitation was appreciated but not accepted. The Bishop soon after "entered into rest."

"The Rev. J. W. Bonham, an evangelist in Central New York, lectured at St. Matthew's Episcopal Church, in South Boston, upon the 'Great Awakening in the Church of England.' During a recent visit abroad he had been an interested observer of the revival work now being done in London under the auspices of prelates of the Church of England. He spoke, therefore, from personal knowledge, in affirming both the magnitude of the undertaking and the gratifying success which had attended it. It appears to have been initiated by the Bishops of London, Westminster and Rochester, and began with a ten days' protracted service, February 8th, 1874. Very many of the most celebrated churches of London had been opened for mission work, the special object being to gather in the unchurched and unbelieving people of the great city, and, through prayer and exhortation, to awaken their devotional feelings and lead them to accept Christ as their Saviour.

"The greatest possible publicity had been given to the enterprise, and all the usual, as well as some unusual, means of advertising had been resorted to. By advertisements in the newspapers; by printed handbills scattered among the crowds in the streets; by conspicuous posters on the walls along the thoroughfares; by placing the programmes of each service in eating-houses, hotels, and

various places of resort, general attention had been attracted to these gatherings. Among the unusual means was the sending of choirs into the streets, sometimes moving in the form of a processional and sometimes in a less regular way, but stopping frequently and singing one or more devotional hymns. When the singing at a centre was ended one of the choristers loudly announced the time and place of the mission's ensuing service. Another unusual mode was in the ancient manner, by the city criers, who went forth, bell in hand, and effectually proclaimed the desired notice. The result was that the church was thronged, no matter at what hour appointed. The people thus called together had been addressed at different times and places by some of the most eminent and talented of the English clergy, without distinction of High Church, Low Church or Broad Church, and large numbers had been hopefully converted. The work is still being carried forward." After a notice of the lecture published on Saturday, on Sunday evening some who came to hear the lecture in St. Paul's Church, Boston, were unable to find room in any of the pews.

REVIVAL LECTURES AND SERMONS IN MISSISSIPPI.*

On the Sunday before Lent the Evangelist was accompanied by D. Sidway, Esq., to see a specimen of "Church work in the Penitentiary." Mr. Sidway is the superintendent of the Sunday-school herein carried on by St. Andrew's Brotherhood. Those who were born freedmen, and "freedmen" now in bondage, sat side by side on seats placed between the tiers of cells. The service was said by the superintendent, and the prisoners devoutly joined in the services and heartily responded. At the close of the liturgical worship the prisoners formed into classes, and it was

* Correspondence of the Church Journal and Messenger.

interesting to hear them read the Holy Scriptures and recite the lessons. At the close of the Sunday-school session the Evangelist delivered an address on "The Prison of Condemnation Opened by Christ's Atonement." It is cheering to know that the labors of the Brotherhood of St. Andrew's have been crowned with God's blessing, and proclaimed "*a great work*" by the Bishop of the Diocese. A goodly number have been taught to recite the Catechism and to take part in the services of the Church. Since the formation of the Sunday-school many have been taught to read who did not know the alphabet. A goodly number have been baptized by the Rector of St. Andrew's.

Confirmation in the Penitentiary has been administered on two occasions, and about twenty-seven of the prisoners confirmed. When the Bishop administered the holy rite his heart was moved by what his eyes beheld, causing him to say: "In the subdued but earnest demeanor of the candidates I seemed to see an assurance that the instruction given them had reached their hearts, and made them already *freedmen* of *Christ*, though they might yet live for years, and even die, at last, in bondage to the laws of society. After the laying on of hands I delivered an address on the duties of a Christian life and the solemn obligations which their confirmation had brought upon them, and left them blessing God for putting it into the hearts of these dear brethren to care for this offscouring of men, too generally left to wear out their imprisonment without one thought or throb of pity from that outside world who, from less temptation, and better instruction, and restraining grace, have been kept from coming into like condemnation."

CHRIST CHURCH, VICKSBURG.

Though the Evangelist could not arrange to hold a mission in Jackson, in the morning and the evening of the Sunday before Lent, he preached to large and attentive congregations in St. Andrew's new church. The Evangelist was cordially received by the Rector, the Rev. Dr. Sansom. Christ Church is the parent church in the city. The Rev. Stephen Patterson, who fell in the fearful epidemic of yellow fever in 1853, was at that time the devoted Rector, and whose memory is still green. But though before the war this church was one of the strongest parishes in the South, the ravages of death and "*murder in uniform*" made sad havoc, and weakened its strength.

The parish has been cast down, but not destroyed, for the communicants now number one hundred and fifty, and it is blessed with a large and flourishing Sunday-school. The Rector and his family are highly esteemed, and the parishioners have recently shown their appreciation of their Rector's many years of faithful labors by erecting an elegant rectory adjoining the church. The Evangelist could not tarry to hold a mission, but introduced the Lenten series of services by preaching in Christ Church, Ash Wednesday, morning and evening.

What the Evangelist had seen and heard while in the South made his heart ache. Zion's harp is hung on the willows of adversity, and she cannot now joyfully sing the songs of Zion. She needs the oil of joy for mourning, and the garment of praise for her spirit of heaviness. Her heart is too tender to bear much irritation, and with worldly prospects blighted she needs strong consolation. Were the Saviour on earth He would command, "Sheathe the sword! send ambassadors of peace! Let the Church, as

My representative, send forth evangelists to obey the mandate

> "Comfort ye, comfort ye, My people, saith your God;
> Speak ye comfortably to Jerusalem in the South!"

THE UNITED SERVICE IN CALVARY CHURCH, UTICA, N. Y.

"The Evangelist of the Episcopal Church preached in Calvary Church yesterday, both morning and evening. Last evening nearly all the other Episcopal churches of the city were closed, that their congregations might listen to the expected discourse on the great awakening in the Church of England. The service, under such circumstances, was of course very largely attended. The congregation, which occupied all available seating space save the gallery, comprised not only Episcopalians from all parishes in the city, but also members of other denominations. In the chancel were Revs. Drs. Goodrich, Van Deusen* and Coxe, Rev. Mr. Irish, and the preacher of the occasion, Rev. Mr. Bonham. The service had been shortened by the holding of a children's service in the afternoon; the discourse was of deep interest, furnishing as it did the desired information regarding the great 'revival' which has revivified the Church of England. Rev. Mr. Bonham is enabled to speak from personal observation by reason of his visit to the scene of the great awakening in that immense city, London, and the 'revival' was described in most graphic manner. Rev. Mr. Bonham impresses the hearer at once with the force and directness of his efforts, and his language is something noticeably fine. He pictured the awakening in London with a glowing warmth, graphic power, and deep earnestness which commanded the most

* He now rests in Paradise.

profound attention during the whole period of his discourse, above an hour. The Church of England before the awakening was listless and inactive, so to speak. Now a change of wide magnitude had come. A deep period of seriousness had fallen on the great city, leading the thoughts of the myriads toward the better life. Cathedrals and churches are crowded, and the whole Church seems to be renewed in spirit, and is with most devout energy pushing on the glorious work.

"The lecturer closed saying: 'The great London mission marks a new era in the Church of England. It shows the quickness of the Church authorities to observe and heed the signs of the times, and the acceptance by the Church of such a supplemental means in parochial work of doing good. The liturgical service is brief, but even where street roughs are gathered the service and the sermon are earnestly listened to, and the lusty voices of the roughs are heard in hearty unison in the singing. The entire work exemplifies that the Episcopal Church, with her canons and rubrics and staunch loyalty to her bishops, is best fitted to carry on a great revival work. The religious enthusiasm is regulated by the liturgy. The Church of England is a wonderful power, the greatest barrier against both false doctrine and infidelity. Although it has been proclaimed that 480 English clergy asked for competent confessors, 480 are not a majority of 23,000, and the Church of England is not by any means tending toward Rome, as put forth in certain quarters."

CHAPTER III.

THE DEATH OF THE RT. REV. H. C. WHITEHOUSE, D.D., LL.D.

The Bishop's Sudden Illness — His Unexpected Death — The Bishop's Prophetic Farewell — Sorrow of the Diocese — The Solemn Funeral Services — The Funeral Oration by Bishop Lee — The Funeral Service in Trinity Church, New York — The Bishop of Iowa soon followed him to Paradise.

Not long before the Bishop's decease the author found him busily planning for the welfare of his diocese, and maturing plans for its speedy division by commissioning an efficient clergyman to proceed at once to raise the funds for the endowment of the new Episcopate. At the same time the Bishop showed his interest in Church life by offering the author his cathedral to set forth the awakened state of the Church of England, and also to hold therein any services he might desire.

During our journey from Chicago to Racine he conversed on various topics with his characterisic life and fluency, and seemed strong and vigorous. In addition to the Bishop's labors in his own diocese he had done efficient service in the diocese of Wisconsin. During the last three weeks of his active career he visited point after point, and, in addition to other labors, preached about forty sermons. The week preceding his prostration he preached fourteen times. A few days after his return home he complained of weariness and a severe headache. Having attended to the prescription of his physician, he seemed to improve,

and anticipated a speedy recovery ; but having overtasked his recuperative power, on Saturday evening the Bishop became unconscious through a paralytic stroke. Fears were expressed that he was near his end, but on Sunday he rallied sufficiently to recognize his children, and utter farewell words, and to receive the Holy Communion, administered by the Rev. Dr. Kelly and Canon Knowles. Afterward he grew weaker and weaker, and on Monday morning at nine o'clock, at the ripe age of seventy-one, the Bishop heard the Voice :

> "Spirit, leave thy house of clay !
> Lingering dust, resign thy breath !"

So soon as practicable the clergy and laity of the diocese assembled at the cathedral to complete arrangements for the funeral, to prepare resolutions appropriate to this solemn bereavement, and to give expression to the Bishop's great worth, and the loss to the diocese caused by his decease. Different speakers alluded to the Bishop's multiform talents and excellencies, embracing his sterling qualities of mind and heart. Just tribute was paid to his penetrating intellect, profound learning, moral courage, and unwavering decision ; to his unsurpassed powers as an orator, extempore speaker, presiding officer, and entertaining conversationalist ; also to his spirituality of mind, unblemished life, and tender sympathy of heart—concealed from the outer world, but known to those admitted to his confidence. One speaker movingly related that but a few days ago, at the recital of his sorrow, the Bishop's heart was moved and the tear of sympathy started. Another speaker related how faithfully he had warned him, how gladly he had received him back into his diocese, and that he had indeed found in the Bishop's faithfulness and affection "*a father in God.*"

The Rev. Dr. Locke spoke feelingly of his twenty years'

pastorate under Bishop Whitehouse. Their association had been of the most intimate and endearing character. His heart was overwhelmed with sadness as he thought of that great heart in its hours of trial and struggle. How unflinching was its courage, how tender its sympathy, how high its aspirations! In silence were borne all personal attacks. For himself the dead feared no man, heeded no enemy. But where the Church was concerned he was ever vigilant. As an extempore speaker he had no equal in the United States; and as a presiding officer his thorough acquaintance with all the forms of law and all the principles established by usage rendered him prompt, unerring, and his dignity in the chair was known to them all. He was profound in learning, a wonderful conversationalist, graceful and courteous. He had differed from the deceased in many things; but there was now in his breast only one feeling, that he was a great man, and one whose loss will be felt not only by this diocese, but by the whole Anglican Church.

The Rev. Dr. Chase was called upon, and said he responded with diffidence because he feared he should be unable to command such language as he desired to use, that he might worthily speak of the departed. He had gone out and in with Bishop Whitehouse since 1851, and in all his relations he had felt that it was his bounden duty to uphold the Bishop, because he was right. No man in the Church was put forward more to meet conflict, and the deceased had stood forth alone and undaunted. For man he had no fear. He was essentially a servant of God. He was often misunderstood and misconstrued by worldly men, who saw his acts only from the light of their worldly position. If ever there was a man who looked at the Church on its godly side, it was Bishop Whitehouse. He was a firm believer, also, in the human side of the Church, in

its union, and it was only by knowing this basis of all his work that his motives could be understood. He was ready to work and pray and fight, if necessary, for the human side of the Church. He felt himself sent by God to unite that side with the godly, and his heart was full with the great mission. This it was that gave him his intense vitality and zeal. There never was a man more God fearing, and he was unflinching, because he so firmly stood by what he held to be God's will.

Dr. Powers said, Bishop Whitehouse would have been noted and influential in any position outside of the Church, such was his mental calibre, his will, his force of character. There was in him a peculiar spiritual character—a capacity to look into the interior life that was wonderful, in addition to the deep scholasticism, the high development of the objective. His sympathy and greatness of soul have not been understood. But in the circle immediately surrounding him he would be deeply missed for the refined social qualities he possessed in so large a measure. It was by those who knew him best that he was most deeply loved, and in whose hearts there would be left the greatest void.

The Standing Committee of the diocese decided to have the funeral services at the Cathedral of SS. Peter and Paul, at 2.30 o'clock Thursday. The Rt. Rev. Bishop Whipple, of Minnesota, delivered the funeral discourse. The Rev. Canon Knowles acted as master of ceremonies. The pall-bearers were requested to appear in surplice, stole, and purple scarf; the other clergy in surplice and stole alone. The following clergymen were selected pall-bearers: The Rev. Drs. Chase, Corbett, Kelly, Dresser, Powers, Benedict, Morrison, Reynolds, Gregg, Heister, Benton, Street, and Arvedson.

The funeral services over the remains of the Rt. Rev. H. J. Whitehouse, D.D., LL.D., in the cathedral of SS.

Peter and Paul, Chicago, were very impressive, and will be long remembered. The cathedral was richly draped, and no expense spared to make the building harmonize with the solemnity and dignity of the occasion. The entrance and body of the cathedral, and organ, and Bishop's family pew were tastefully draped. The walls at the back of the stalls in the chancel were covered with black, relieved with white Maltese crosses, and the wall above the line of black was covered with plain purple velvet, reaching to the line of the corbels. Festoons of black and white and purple reached from corbel to corbel, and heavy folds of rich drapery covered the reading-desk, lectern, stalls and chancel-railing. The gloom of the black was much relieved by the color emblem of purity, and the purple rays of regal glory blended with the black and the white. The font, front of the chancel, Bishop's chair, and altar were tastefully decorated with the lavish floral presents of different parishes. A costly cross of white flowers, framed in moss and ivy leaves, was placed upon the altar. On the Bishop's draped chair was placed a floral crosier, crimson and white; also a white floral mitre—the gift of the ladies of Grace Church; while on the Episcopal chair was a crimson floral cross. Upon the summit of its Gothic canopy was a crown composed of camellias and roses, the gifts of the ladies of Trinity Parish. Many other costly floral gifts were tastefully arranged. And while the gloomy black was interspersed with the color rays of purity and splendor, and the hundred lights of the chancel candelabra twinkled beams of brightness, *flowers*, God's beautiful thoughts put into shape, were fashioned by skilful fingers into emblems of joy, the floral anchor of hope, and the crown of triumph!

At 1.30 P.M. the clergy of the diocese, and visiting clergy, and curators of the cathedral, and diocesan officers, and the pall-bearers, assembled at the Bishop's late resi-

dence. The remains of the Bishop were in the library, and watched by his bereaved sons. Not to break their holy revery, we spake not, but quietly gazed for the last time at the features of the Bishop, now "asleep in Jesus." His serene features, placid brow and smiling expression indicated that his joyful spirit left its parting impress on his face, showing that

> "Nothing disturbs that peace profound
> Which his unfettered soul enjoys."

And while his hand held his rolled sermon cover, his serene and smiling lips seemed as if about to say, "Blessed are the dead who die in the Lord" (Rev. 14 : 13). Attired in his Episcopal robes, every sign of death was absent. He has only fallen asleep.

> "Asleep in Jesus! Blessed sleep,
> From which none ever wake to weep!"

At two o'clock the funeral procession, directed by the Rev. C. Locke, D.D., of Grace Church, Chicago, formed as follows :

The Verger of the Cathedral.
Curators of the Cathedral.
The Clergy of the Diocese.
Two by two, in surplice, stole, and mourning badge.
The Visiting Clergy.
The Clerical Pall-Bearers.
The Body.
On each side of the Body the Lay Pall-Bearers.
The Chief Mourners.
The Standing Committee.
The Diocesan Officers.

From the Bishop's late residence to the cathedral entrance, each side of the street was lined with spectators, and during the procession a church bell on the way was solemnly

tolled. On our arrival at the cathedral the clerical and lay pall-bearers, bearing the body, passed through the opened ranks, followed by the chief mourners, the clergy of the diocese, and the visiting clergy. Accompanied by the solemn organ tone, Canon Knowles chanted the opening sentences of the Burial Service; and as the procession slowly approached the altar, solemn and impressive were the accompanying voices of the choristers,

"I know that my Redeemer liveth."

The choristers and officiating clergy occupied the stalls on each side of the chancel, and the Rt. Rev. the Bishops took their places within the chancel-rails. The silver-mounted rosewood casket containing the Bishop's remains, and covered with a heavy pall of purple velvet, laced and fringed with silver, stood on a bier within the chancel in front of the altar. On the casket was placed a large floral mitre, and at the foot of the bier a cross and an anchor.

The Burial Anthem having been antiphonally chanted, the Rt. Rev. Bishop Talbot,* of Indiana, read the Burial Lesson, which was followed by a special anthem—"Like as a father pitieth his children, even so is the Lord merciful to them that fear Him." The memorial address by the Rt. Rev. H. W. Lee, of Iowa, was based on the words spoken by David in reference to Saul and Jonathan: "The beauty of Israel is slain upon thy places. How are the mighty fallen!"

The address paid hearty tribute to the departed Bishop's worth as a mighty leader—mighty in native talents and in intellectual attainments; and set forth that he was great in executive ability; great as a presiding officer; great as

* Bishop Talbot has since entered into his rest.

a debater and extemporaneous speaker, and in power of conversation excelled by but few ; that he was influential in Church counsels, and gave himself with great devotion to whatever he believed would promote her welfare. Bishop Lee also showed that the departed Bishop was mighty in the Scriptures ; that in his administration he had never questioned his motives, and now that a great leader has fallen, he would act the part of a faithful witness to his many excellences and virtues ; and hoped that the divine benediction would rest upon the bereaved family and the afflicted diocese, and that the Great Shepherd may send a Chief Pastor after His own heart. *The Bishop who thus spake*, a few weeks later followed the deceased Bishop to Paradise.

After the memorial address, which secured devout attention, the clergy, choir, and congregation sang the hymn :

" O God, our help in ages past,
Our hope in years to come ;
Our shelter from the stormy blast,
And our eternal home."

At the close of the hymn words of condolence from the Standing Committee of the Diocese of Wisconsin were read by the Rev. Dr. Ashley, of Milwaukee, setting forth that, since the death of Bishop Armitage, Bishop Whitehouse had ever been ready, at whatever sacrifice of personal ease and convenience, to respond to any and every call for Episcopal offices in Wisconsin, not counting his life dear unto himself, that he might supply Wisconsin's lack ; that nothing can ever exceed the kindness, and cheerfulness, and humility, and unselfishness, and indifference to pecuniary compensation ; setting forth also that for the Church at large the loss of Bishop Whitehouse is well-nigh an irreparable loss.

The Bishop of Illinois, in his address to the Convention, not long before he fell asleep, in closing said :

"Now we part once more in this cathedral home. We know that we shall not *all* with unchanged roll-call come together again. There will be scattering and change—there may be *death*. We part in our formal *sine die*, knowing there is an appointed day in which, whether I or you respond or not, this Convention shall recur and testify to the unfailing in the economy, notwithstanding the mutability of its contingents. Thus it is when we carry our eye farther and estimate the perpetuity beyond the bourne. Paradise must be the consciousness of the same trusts, the unbroken implication with the same struggling and advancing hopes. The expectation of the Saviour's throne, waiting until His enemies be made His footstool, is the condition of the Militant Church, whether caught in glimpses through the dust of the battle-field unveiling before the contemplative disembodied, or inspiring the holy anxieties and panting love of the intercourse of the souls in Paradise. The accepted in the beloved after death are dependent on the events fulfilling in time, and are engrossed by the same expectations, partakers of the same calling, cognizant of the same ties, and yearning for the same consummation of bliss both in body and soul in the kingdom still to come."

The Bishop who thus spake has entered Paradise, and is numbered with the blessed dead who have died in the Lord. He now rests from his labors, but his works follow him.

The Bishop's remains arrived in New York on the following Saturday morning. They were at once removed to Trinity Church, and placed in charge of the sexton. A low platform, covered with black cloth, was arranged in front of the chancel, on which the casket rested. The coffin

was a metallic one, with six silver handles, and bore the following inscription :

HENRY JOHN WHITEHOUSE,
Second Bishop of Illinois.
August 10, 1874.

On the purple velvet pall were the Oxford cap and gown of the dead prelate. At the head of the casket stood a large cluster of flowers, the gift of Mr. Josiah O. Rutter, of Chicago. The lower part of the coffin was concealed by a mass of japonica and roses scattered loosely over the pall. During the morning the upper part of the coffin-lid was removed, and throughout the day the remains were viewed by a large number of persons. A little before 3 P.M. Mr. Carter, the assistant organist of the church, played a dirge, during which the family and a few of their friends took their seats near the chancel. There was but a small attendance, it having been understood that there would be no service in the church. At the close of the dirge the officiating clergymen, consisting of the Rev. Dr. Chase, of Illinois ; Prof. Seymour, Dean of the General Theological Seminary ; Dr. Houghton, of the Church of the Transfiguration ; the Rev. Mr. Knowles, of Chicago ; and the Rev. Messrs. Hitchings, Houghton, and Crapsey, of Trinity Parish, issued from the vestry and took their places in the chancel. The service, which was read by Mr. Hitchings, consisted of the Twenty-third Psalm, prayers from the Burial Service, the Apostles' Creed, and the De Profundis. The body, preceded by the clergy and followed by the family, was borne down the centre aisle and placed in the hearse. The remains, accompanied by the relatives, the two lay delegates, Judge Otis, Dr. Dana, and the Rev. Mr. Knowles, were then taken to Greenwood.

As the author is not aware that any biography of the

Bishop has yet appeared, is it not time that some friend commence to write one? *He hopes that some one may be appointed* to prepare memorials of our deceased bishops and presbyters, some of whom died through overwork, others of broken heart; but after more or less funeral display they were buried and forgotten! Where is "the memorial mission house" to perpetuate the faithful labors of the *Rev. Dr. Twing*, the efficient secretary of the P. E. Domestic Missionary Society? Do we not need a cathedral in which to place tablets or other monuments of eminent Bishops and other clergy who were valiant for "Christ and the Church"? During the present state of Church peace and holy activity, will not wealthy Churchmen say, "*It shall be done*"?

CHAPTER IV.

REVIVAL LECTURES IN CATHEDRALS AND CHURCHES IN CANADA.

THE Evangelist accepted invitations to deliver lectures in Christ Church Cathedral, Montreal, St. Paul's Cathedral, London, Ont., St. James's Cathedral, Toronto, and in the Church of the Ascension, Hamilton. He also lectured and preached in Gowan's Hall and in the Opera House, Ottawa, and in the Town Hall, Kingston, Ont. *The Rev. Canon Innes*, Rector of St. Paul's Cathedral, London, Huron, who was present at a mission in Hamilton, invited the American Evangelist to visit London and deliver revival lectures. The first lecture was delivered in St. Paul's Cathedral, on the "Great Revival in the Church of England." It described what archbishops, bishops, and some of the most eloquent among their clergy are doing to reach "all sorts and conditions of men," and the good results of their greatly blessed efforts. In St. George's Church he delivered a lecture on "Gospel Work at Midnight to Rescue Outcasts in London." The congregations in St. Paul's Cathedral and St. George's Church were large, and rejoiced to learn that their beloved Church of England had aroused from her slumber. Bishop Hellmuth afterward cheered the lecturer by stating that the lectures had removed prejudice concerning Parochial Missions from the minds of the most fastidious churchmen. They concluded that if successful missions had been held in the largest cathedrals, abbeys and churches in England, and that archbishops and bishops took active part in the

services, missions in Canada would not weaken Church prestige.

His Lordship invited the American Church Evangelist to revisit his diocese. While a guest at his charming residence he delivered a lecture in the chapel of the "Hellmuth Ladies' College." In the Chapter House at London he delivered, by the Bishop's invitation, a lecture before the Convocation on "The Specific Nature of Parochial Missions," their usefulness as a parochial auxiliary, and the usual cheering results. The lecture was prepared during the interval of the lecturer's two visits to London by the Bishop's special request. He accompanied the Bishop to a parish near Simcoe, and preached the second sermon at the consecration of its new church; delivered a lecture in the evening in the church at Simcoe adjacent. After the close of the service bishop and lecturer went to the hall of the Young Men's Christian Association. The Bishop's address removed prejudice concerning Church exclusiveness.

AT KINGSTON, CANADA.

The Dean of the Cathedral was afraid to allow its use for a lecture on "Church Life in England through Parochial Missions." On the Sunday morning after the author's arrival he preached for one of the rectors of the city. After the close of the services in the churches, he preached in the large City Hall, under the auspices of the Young Men's Christian Association. A local paper reported the service:

"The attendance was very large, the hall being completely filled. Mr. R. V. Rogers occupied the chair. On the platform were Rev. G. Grafftey, Rev. J. W. Bonham, of New York; Messrs. A. Macalister, M. Gage, G. B. Meadows, and F. Sharpe at the piano. After a hymn Mr. Meadows led in prayer. The chairman read part of

Heb. 11. The Rev. Mr. Bonham's text was: 'Looking unto Jesus, the Author and Finisher of our faith.'—Heb. 12 : 2. He commenced by stating that the apostle made use of these words because he had been giving the Hebrew Christians an exhortation upon the achievements of faith, as recorded in the eleventh chapter. Those who ran in the various races that in St. Paul's days were prevalent, removed every entanglement, that they might have the free use of their limbs and look steadily at the goal. So the Christian racer must lay aside each easily besetting sin, and look unto Jesus, first, as the historic Christ described by the four Evangelists. Even infidels *must* do the historic Saviour chronological honor by using the Anno Domini date, without which commercial or other documents are not legal.

"The Christian racer must run his race, second, 'looking unto Jesus' as his sinless Substitute, who for him died on Calvary. Adam blurred and defiled man's nature, the sceptre dropped from his hands, and he was dethroned from his position as lord of creation; and all self-efforts to regain his lost position were like striving to reanimate a corpse. God's law requires a perfect obedience. Man has broken that law, and future acts will not remove past acts of guilt. Man therefore requires another to meet his defaulting. Jesus takes man's place before the Throne of Justice, and assumes the obligation of man's guilt. Christ is the Restorer from the ruins of the fall. He only can save the sin-dead soul, and to do this He bore man's penalty. His bodily suffering was great, but His mental suffering greater. The withdrawal of His Father's presence constituted the height of His agony, for God's presence makes heaven, and His absence creates a hell. It was this that caused that cry of bitterest agony when He said, 'My God, why hast Thou forsaken me?' If He had re-

fused to drink of the cup all would have been lost forever. He cries, 'It is finished!' and scenes take place that demonstrate that more than an ordinary person has died —not a mere scenic display to gratify man's malice or satisfy a broken law. The thieves were sufficient for that; but He was expiating the sin of a world of lost sinners. Death had Him in its grasp, and if it could have held Him the sacrifice would have been in vain. If He rose not, man's hopes were forever buried in His grave. But 'looking unto Jesus' we see death's Conqueror. He rose triumphant from the tomb, and 'there is NOW NO CONDEMNATION *to them that are in Christ Jesus.*' After the hymn, 'There is life for a look at the Crucified One,' the Rev. G. Grafftey led in prayer."

The committee of the Young Men's Christian Association kindly gave the free use of the hall of their own rooms for Gospel services during the week. An editorial in a local paper inquired: "As the American Evangelist has lectured in Canadian cathedrals, is the Church Cathedral in Kingston superior, so that he could not narrate therein the wondrous activity of the Church of England?"

By invitation of the Rector of St. James' Cathedral and of the rectors of several of the other parishes, the author preached sermons or delivered lectures in the Cathedral and in a number of the Toronto churches. At the close of a lecture in a church where the Bishop was present he asked: "Did the Dean permit you to deliver *that* lecture in the Cathedral?" He seemed surprised and gratified to learn that he had invited him to do so, and inquired concerning the needful preparation for a general mission. He afterward requested Archdeacon Whittaker to "invite a number of the Toronto clergy to meet the lecturer, and ascertain whether a general mission in the city would be desirable?" They met and dined at the

Archdeacon's residence, after which there was a free interchange of opinion. They unanimously concluded that a general mission was desirable. But as the Dean was not present, and it was known that he had misgivings concerning the results of revivals, and feared that if he had a mission in his Cathedral some might conclude that he sympathized with "Ritualists," the clergy were convinced that if the Dean, whom they very highly esteemed, should take no part, even if other rectors held a simultaneous mission, the public would conclude that he had foreseen some "Romish tendencies" in the mission movement. They therefore decided that a general mission was much needed; but without the co-operation of the Dean of Toronto it would not be prudent to arrange for one at present. The Dean's fears, however, will soon depart!

CHAPTER V.

INTRODUCTION OF PAROCHIAL MISSIONS IN CANADA.

Mission in Christ Church Cathedral, Montreal—St. Jude's Church—Lectures on Missions in St. Paul's, London, Huron—The Rev. W. S. Rainsford's Mission in St. Paul's Cathedral, London—Many Sinners Saved—The Very Rev. Dean Grazette Delighted—The Wonderful Mission in St. James' Cathedral, Toronto.

Accompanied by Mr. Thomas Whittaker, Evangelist Bonham visited Montreal. By invitation of the Very Rev. Dean Bond, D.D., Rector of St. George's Church, for whom he had preached on previous visits, he preached in St. George's new church; and afterward preached for the Rev. J. P. Du Moulin, then Rector of St. Martin's Church, now the Rector of St. James' Cathedral, Toronto. After Mr. Whittaker's return to New York, by invitation from the Rev. Canon Baldwin, now Bishop of Huron, the Evangelist held a Twelve Days' Mission in Christ Church Cathedral, of which he was then the zealous Rector. The Rt. Rev. Ashton Oxenden, Metropolitan of Canada, heartily sympathized with the mission, and preached one of the sermons. Dean Bond and other clergymen took active part in the services. The usual daily morning prayer in the Cathedral was said by the Rector or one of his assistants. A daily devotional service was conducted by the Rector in the adjacent Chapter House. The daily evening mission sermon in the Cathedral was preached

by the missioner, followed by a very earnest instruction by the Rector. Ministers of different religious bodies publicly prayed in their churches that God's blessing might rest on the evangelistic services. Daily papers published favorable reports of the sermons, addresses, and services. The mission continued twelve days, and the congregations were large and attentive. As the Rector had printed on large posters, "Gospel Services," etc., a churchman objected to the phrase, on the ground that the regular Cathedral worship was Gospel services. Had they been called "a Mission," some other person would have feared that the Pope was in spirit present, though invisible.

At the same time the eminently useful Evangelist, "Harry Morehouse," was conducting evangelistic services in the large hall of the Young Men's Christian Association. In Yorkshire dialect he entreated the missioner to "coom in after the close of the evening services in the Cathedral, if you only just say the Benediction, for it is so seldom that an Episcopalian will condescend to say a blessing on us." He now "rests from his labors, and his works do follow him."

Immediately after the close of the mission in the Cathedral the Evangelist conducted a mission in St. Jude's Church, and was efficiently assisted by the Rector and the Dean of Montreal. Some person opposed to the mission during the night tore down the large posters announcing the services; they were, however, well attended. St. Jude's parish have since built a large stone church; and the earnest Rector is worthy of hearty commendation for his earnestness, great patience, and "final perseverance."

In Ottawa, Canada, the author held one mission in the rooms of the Young Men's Christian Association; another

in Gowan's Hall; and after church hours, a farewell evangelistic service in the large Opera House. Ten thousand copies of the tract "Profit or Loss" were circulated during his visit. A member of the Canadian Parliament who believes in temporal, if not in eternal punishment, said: "The author ought to be imprisoned."

The Rev. W. S. Rainsford, a few weeks after the revival lectures were delivered in St. Paul's Cathedral, London, Huron, commenced a mission therein, and aroused unusual interest. The building was crowded at the daily mission services. Great good resulted from his earnest Gospel sermons. Many studied the Bible as never before. The mission was considered "wonderful," and the tidings of the great religious interest awakened reached distant places. Many, through the missioner's faithful Gospel sermons, received great blessings, and will ever remember him as the Saviour's minister who led them into the ark of safety. The laity of London learned to love their rectors more than ever before through their love for the missioner who, through God's blessing, stirred them to live a more intense religious life in Christ.

By arrangements the Bishop made with the venerable Archdeacon Sweatman, now the Bishop of Toronto, and other rectors, the author conducted a mission at Woodstock, another at Kincardine, two in succession in churches at Brantford, and another at Tilsonburg. The services at each place were well attended; but the interest awakened at the second mission in Brantford was greater than at either of the others, for the rectors and choirs of the two churches united. The church was large, but the congregations filled it, and were solemnly attentive.

The tidings of the good results of the mission in London soon reached the ears of the Very Rev. Dean Grazette, and his conscientious scruples concerning missions suddenly de-

parted. The announcement that "the Rev. W. S. Rainsford will conduct a mission in St. James' Cathedral, Toronto," caused surprise and gladness. The mission is commenced; crowds attend the services; and inside the Cathedral no more persons can find even room to stand. As the interest daily increases the Dean is delighted, and his enthusiasm increases. The pews in the body of the church, in the galleries, chancel, aisles, and entrances are all crowded. At a service at which the author was present as many as three thousand persons were in the vast building. The missioner preached with great plainness of speech and fervor of utterance. The sermon was not brief, but the hearers were spellbound. Those unable to understand the logic or exegesis in his sermon could not misunderstand his vivid pictorial illustrations. As Trinity Church was crowded at the three weeks' noonday sermons preached by Missioner Aitken, so St. James' Cathedral, Toronto, was crowded during the mission held therein by Missioner Rainsford. (*Some of the Toronto churchmen* were horrified that even the chancel was filled with laymen! An article in a paper considered this a desecration of the holy part of the Cathedral!) Through God's blessing on the numerous services a large number of persons were benefited. Rectors of distant parishes unitedly called aloud, "Come and help us." He said "*No*" again and again, until the vestry of *St. George's Church*, New York, would not accept "no" as a satisfactory answer. So they "*called again;*" and when he answered "*Yes*," they greatly rejoiced.

THE MISSION IN TORONTO VIVIDLY REMEMBERED.

"The most remarkable mission that I ever saw was one in Toronto in 1876 and 1877. A long season of quiet Christian growth had preceded the work. The fire had been laid, and it seemed as if, in the providence of God, the

time had come to apply the spark. I vividly remember the first after-meeting. Missioner Rainsford had carefully refrained from asking the people who were present to speak to him personally concerning the salvation of the soul until the close of the first week of the services; but on Monday night of the second week, seeing that matters were ripe, he invited 'all who were anxious for further instruction to go over to the large school-house across the Cathedral's churchyard.' In a quarter of an hour there were between five hundred and six hundred men and woman anxiously seeking to enter upon the better life. Usually those who are anxious prefer to speak only to the missioner; but at the time referred to all personal choice had departed. They were indifferent as to who spoke to them, so long as the speaker could understand and help the case. The work was the deepest and most lasting that has ever been my privilege to see anywhere. It is no exaggeration to say that its effect is deeply felt in the city to-day. I could write a volume respecting the incidents that then occurred. Eight years have not been able to obliterate from my memory the manifestation of the power of the Gospel at the mission in Toronto." Many could sing:

> "No sooner I my wound disclosed,
> The guilt that tortured me within,
> But God's forgiveness interposed,
> And mercy's healing balm poured in."

CHAPTER VI.

THE CHURCH REVIVAL IN INDIANAPOLIS.

The Rev. P. B. Morgan's Mission at Indianapolis—The Pev. E. A. Bradley and Other Rectors of the City—Bishop Talbot's Hearty Approval of the Mission—The Mission's Manifest Results—A Christian Woman's Letter.

WHILE the *Rev. P. B. Morgan* was Rector of St. John's Church, Ithaca, he was absent for a season to conduct a mission in Indianapolis, Ind. According to a report of the mission in the Indiana *Churchman*, the first thing was to secure an Evangelist at a time when its promoters could have the presence of the Bishop and general co-operation of the clergy. The mission was begun under the hearty endorsement of the whole clerical force and the co-operation of the Bishop, who had greatly desired such an effort for several years. The Bishop and clergy left the management of the details to the *Rev. E. A. Bradley*, Rector of Christ Church. *The Bishop* had said publicly that he was fully determined that the effort should be made; and the Rector of Christ Church selected a committee from each parish. The committee resolved to have 5000 copies of a circular printed for general distribution from house to house in the lower part of the city. The circular, which gave the times of the services, was set up in large type, and signed by the *Rt. Rev. J. C. Talbot, Bishop; the Rev. Messrs. Bradley, Austin, Engle, Roberts, Dunham and Bird, assisting clergy.*

The evening the mission commenced the darkness was dense ; the wind swept rain and hail into the faces of those who looked out-of-doors, and drove them back. When the Evangelist arrived the Bishop and clergy of the city were in the chancel of the old mother church, which was more than half full of people. The Evangelist made an address unfolding the "*Mission Idea ;*" called for lay workers ; and related an incident which gathered before him, after the service, a little phalanx of willing helpers. The Bishop said that the whole purpose and plan of the mission had his sanction and hearty soul-felt God-speed. He had long felt the need of such a work, and blessed God for granting him life to see its beginning.

During the two weeks of the mission different daily services were held : special services at the Blind Asylum ; sermons were preached to workingmen ; a special service was held at the Deaf and Dumb Asylum ; a service for men only ; and at the mission sermons in the evening, when the weather was favorable, the largest church was crowded. After each sermon some of the clergy would deliver a brief address on "God's Love," "The Sinfulness of Sin," "The Sinner's Death," "The Believer's Death," "The Last Things," "The Angel's Crown," or on other topics in harmony with the missioner's sermon. The Holy Spirit was present, convincing of sin, righteousness and judgment. Cases of rare interest were developed, gatherings that increased constantly in interest. One morning a Judge rose, and, after showing the blessings sure to come from the mission effort, confessed that he had been, without reason, standing outside the Church. He admitted Christ's claim upon him and was henceforth His. The same morning a prominent lawyer told how a wife's prayers, and his child's influence, and the power of the mission effort had freed him from the chain of scepticism and sin. Now he was

able to say the Apostles' Creed, and range himself on the Lord's side. Another morning two prodigal sons told, with choked voices, how their hearts were touched, and how God, their Father, was leading them back. They wanted us to pray for them. One asked special prayers for a friend in doubt and trouble. He said he was confirmed years ago, but never felt that he belonged to the Church. He had never received much attention, and knew but little of religious matters. The first prayer he ever felt had been answered. He prayed the night before on his way home, in great distress. He wanted help. Another told of the struggles he had had all the night before, and in weakness he came to be strengthened by our sympathy and prayers. We never saw such mornings in our lives. They were precious seasons. Baptists, Methodists, Congregationalists, and even Quaker friends, came in, testifying that they felt the present Saviour with us, and bade us God-speed. The pulpits of the city around us uttered a fervent "praise God." To say that tears flowed is nothing. The flood-gates were broken up, and clergy and people wept for joy. It did seem as if the fires and winds of a new Pentecost were burning and blowing along the frigid and stagnant waters of our Zion. . . .

Wednesday morning, at 8 o'clock, we had a United Communion Service at Christ Church. It was a delicious service. Morning and evening prayer was said during the day, and at night Christ Church was filled. Notice and a warm, urgent invitation were given to all interested in personal religion to wait after the sermon for conference with the pastors and Christian friends. While those who chose to leave were passing out the workers rose and came forward for pamphlets, and to report cases for personal attention to the clergy. The clergy laid aside their robes and came down among the people. The hymn, "Just as I am,"

was sung, and the real work of seeking out those desiring to begin, or to renew, their Christian life, began. All was most informal, but all were intensely in earnest. Names were taken for confirmation, and many enrolled themselves as workers. Committees of the Working Band were appointed to arrange for special services at institutions and the mills.

The conference meeting, at 9 o'clock, proved of special interest and great spiritual profit. The Evangelist conducted without surplice, and everything was most informal. A hymn was first sung, a few collects were said, a second hymn followed, and then a short, stirring address by the Evangelist. He then asked for reports from the workers. The experience in praying for and trying to lead others to Christ was detailed. Some asked for prayers for special friends ; wives wanted the Evangelist, or one of the clergy, to speak to their husbands ; mothers were anxious about sons. Nothing could be more delightful than the depth of Christian experience and feeling that were manifested in these morning meetings. It was reported that the proprietors of the Old Rolling Mill would open for a service the next morning, at 11:30.

The mission closed with a grand meeting. The classes were called round the Evangelist in front of the chancel, and while the after-meeting work went on he gave them his last instruction. At 10:30 we left St. Paul's, where men and women by the score were still lingering for the last words and the blessing of the Evangelist.

During the mission, which lasted a fortnight, over forty sermons were preached, besides addresses, exhortations and instructions. The power of God was present ; and strong men in this community have been plucked as brands from the burning.

The Indiana *Churchman*, in a later issue, published a summary of "*The Fruits of the Mission:*"

"In our last number we gave a full and detailed account of the mission services. It was finally agreed to hold Union meetings on Sunday nights at St. Paul's Cathedral, and conference meetings on Thursday evenings in Christ Church. The several rectors present gave notice of the times on which they would meet candidates for confirmation. The lay workers were exhorted to rally around their respective parish priests, and assist them in the good work by urging others to come out on the Lord's side.

"At the conference meeting held in Christ Church on the following Thursday evening the Bishop presided. A number of spirited addresses were made by the clergy present. The singing was full and hearty. The Bishop fully endorsed the good work now being so happily brought to its close. He recognized the hand of God in it. The mission had yielded the blessed fruits of the Spirit in a remarkable manner, for which he devoutly thanked Almighty God. Soon after the mission the Bishop confirmed ninety-one persons. The absentees through sickness and other hindrances will be gathered in at the midsummer confirmation."

A devoted churchwoman, aware of the Rev. P. B. Morgan's anxiety and hesitancy respecting his future course, to move him to tender his resignation as rector, thereby lose his seat in Convention, and henceforth "do the work of an Evangelist," wrote to him as follows:

WASHINGTON, D. C., March 23, 1874.

——— It has seemed to me that your duty with regard to being a missioner has never been frankly and boldly canvassed. There is a shrinking, a timidity in approaching

the subject, as if you did not dare to walk out in your faith and say, "Here am I, send me."

Your faith so much resembles that of the old lady whose horse ran away that I must tell you about her. Driving quietly over a well-known road, meditating on the goodness of God and how good a thing it is to have confidence in Him in times of trial, all at once her horse took fright, and tore along at a rate that promised destruction to himself and his driver. But the woman was saved. In narrating the incident she said, "I trusted in God till the reins broke, then I didn't know what to do!" As far as you can see you are willing to go, but beyond that you dare not go. Is that faith?

Now, I do not say that it is your duty to go from city to city and warn the careless and indifferent, but I do say, you have a right to ask but one question, "Does God call me to this work?" How you and your family are to be supported is His care and not yours. He requires you to "provide" for your family, but as Lord of the vineyard He has perfect right to dictate the portion you shall cultivate and what wages you shall receive. If we cannot support the present artificial state of life, there is no reason in repining and charging God with not having fulfilled His contract. Great inconveniences are of little account when put in the balance against a lost soul.

If God intends to revive the Church by missions somebody must begin, and that somebody will have to make sacrifices. But whoever made a sacrifice for Christ but that received his "hundredfold" in this life? It is so seldom that we indulge in such things in this age of self-serving that if one should see it we should cry out at once, "Enthusiast!" Even the best members of the Church think a man must have parted with his senses if he supposes such a line of conduct will be acceptable.

But the world is waxing worse and worse, and neither your voice, nor the voice of the rectors generally, is heard among the masses. They are not in the churches to hear you, and they never will hear the Gospel unless it is *carried* to them. The pew-letting system has literally turned them out-doors, and once out it will take more than human skill or energy to bring them back to their "Father's house."

Do look at the mission work by the light emanating from another world, through the Word of God. Contrast the "light afflictions" with the "weight of glory," and if you have the Cross to bear, take it up, trusting in an unfailing Heavenly Father.

Very sincerely yours,

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CHAPTER VII.

BISHOPS IN FAVOR OF EVANGELISTIC SERVICES.

The Rev. P. B. Morgan's "Aggressive Work"—Plans an "Evangelization Society"—Numerous Bishops Affix their Signatures—Addresses in its Favor—No Fund for the Support of Evangelists!—Bishop H. Potter's Appeal for the Diocesan Mission Treasury—The Bishop of Long Island's Echo—The Church Called "a Beggar!"—Are Evangelists Needed in the East?—How to Provide for their Support.

The Rev. P. B. Morgan published a stirring volume, with the introduction by Bishop Huntington, entitled "Aggressive Work." The author of "The Church Revived" sent a copy to the Vicar of St. Peter's Church, Dulwich, London, England. He acknowledged its receipt, saying: "The subject is one of vital importance and of the highest interest, both to the Church and to the world. I regard that little book as a sign of a deep, wide, and glorious movement. It is the sound on the top of the mulberry trees—the goings forth of God, the Holy Ghost, to quicken, to strengthen, and to save. I would that every minister of the great Anglican Church possessed a copy and would read it with prayerful attention, and live to the level of its grand purpose. How would her power then prove irresistible and her progress rapid and glorious beyond our conceptions."

The Very Rev. the Dean of St. Paul's Cathedral gladly

received a copy. *The Rev. Canon Fremantle* also received one, and kindly invited the sender to visit him when in England. "'Aggressive Work' has set my heart burning in the reading. We cannot conceive how any clergyman can read it without that result. It is a book to stir the Church to her depths, and make us all ask what we can do."* "The author writes out of a full heart and with force, making a strong plea for the employment of Evangelists. . . . The need and the duty of recovering the office of Evangelist, or at least of seeing that the work which the Evangelist of the early Church did is done now, no one can dispute."† "If the clergy of our Church are wise, if they would be winners of souls, they will not only read, but will make themselves masters of this admirable volume."‡

The author of "Aggressive Work," during the sessions of the General Convention held in St. John's, Varick Street, several years ago, obtained the signatures of the following eminent Bishops, endorsing a plan for an order of Evangelists, subject to Episcopal authority, in the several dioceses :

The Rt. Rev. B. B. Smith ; Alfred Lee ; J. Johns ; John B. Kerfoot ; G. T. Bedell ; W. W. Green ; H. B. Whipple ; Thomas M. Clark ; Thomas M. Vail ; A. Cleveland Coxe ; M. A. DeWolfe Howe ; William Pinkney ; William Bacon Stevens ; Thomas Atkinson ; H. A. Neeley ; A. N. Littlejohn ; F. D. Huntington ; O. W. Whitaker ; C. F. Robertson ; Francis M. Whittle ; Charles Todd Quintard ; Robert H. Clarkson ; Theodore B. Lyman ; William W. Niles ; Daniel S. Tuttle ; Joseph C. Talbot ; John W. Beckwith ; Alexander Gregg ; William H. Hare ; John Franklin Spaulding ; J. P. B. Wilmer.

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* *Church Journal.* † *Churchman.* ‡ *Church and State.*

At a special meeting in Christ Church, New York, at which the Rt. Rev. Horatio Potter, D.D., presided, after devotional exercises, addresses in favor of an Evangelization Society were made by the Rev. P. B. Morgan, the Rt. Rev. the Bishop of Minnesota, the Rev. Dr. H. C. Potter, Rector of Grace Church, New York, the Rt. Rev. the Bishop of Indiana, and the Rev. Dr. Thompson, who was then the Rector of Christ church, now the assistant Bishop of Mississippi.

Through his editorial trumpet the Doctor afterward said :

"Heaven pity us if we refuse to do this work ! But if it is to be done, why not enter upon it at once ? Why not come at once to the rescue, and nobly and faithfully stay up the hands of the Bishops ?"

Representatives of all Protestant Christians have asked, "How may the masses be reached ? The Roman Catholics have no occasion to ask this question." Can non-churchgoers by any means be influenced to "keep holy the Sabbath day" ? This question has been asked and answered at clerical clubs, at missionary convocations, at diocesan and general conventions ; also in reviews, magazines and newspapers. In respect to the churches and the people one of the daily papers said :

"The decline of church attendance in proportion to the population, the stagnant condition of some of the denominations, the waning influence of the clergy, the growth of infidelity, are all facts of which these churches cannot be ignorant, and which they cannot gainsay. In the great cities, and even in smaller towns, costly church edifices are only partially filled on Sunday, and many devices must be used to draw people to them. The demand for star preachers is greater than the supply, and they are able to command salaries far in excess of those paid in former times.

Expensive choirs must be maintained. The churches must be eligibly situated and attractively furnished.

"Even the Methodists are falling into the fashionable ways. Instead of the plain meeting-houses with which they were formerly content, they are now building elegant temples of worship. Their system of itinerancy must be modified to meet the views of metropolitan congregations. They insist on selecting their own preachers, and will not have them changed every few years, after the old plan, which proved so successful.

"There is the same demand for taking preachers in the leading churches of all the denominations. They are after popular men, for without such in their pulpits they will be distanced by their neighbors in possession of the necessary attraction. When a large church loses its pastor the work of selecting his successor often occupies many months. Committees will travel far and near searching for a man of the requisite eloquence and proper refinement of manners. It is as when Mr. Mapleson starts out in pursuit of a new tenor. The fate of their houses may depend on their success. Young preachers all over the country dream of winning the prize of the pulpit of a great city church.

"All this makes the maintenance of a city church much more costly than formerly, and the expense increases with its fashion. Hence pew rents have gone up, and here are churches in New York which are attended only or almost entirely by well-to-do people. In order to get a sprinkling of poverty in their congregations they sometimes even go so far as to practically hire a special body of paupers to fill the seats allotted to the poor. That is, they support them and coddle them, with the implied understanding that they shall '*come to church.*' But the great mass of the indigent, and of those who know poverty in its different grades, would no more think of entering these halls, presumably dedicated

to God, than they would of probing their way into the box circle of the Academy of Music on an opera night without a ticket. It is true, rich congregations will support mission churches for the special use of their poorer neighbors ; but what ignorance of human nature that shows ! What a perversion of Christianity is involved in it !

" It is obvious that, if the churches are ever to reach all parts of society, they must treat them all alike as equal before God. If their necessities require that they charge a price for a seat, it must be the same for everybody and within the means of people on the average. They cannot expect that the masses, as they call them, will visit temples of worship where manifest distinctions are made between them and the more successful in a worldly sense. That is not Christianity, and the people know it, and know it now more thoroughly than ever before.

" The Episcopalians who met on Thursday evening to push forward the movement for free churches are therefore *proceeding in the right direction.* But the Gospel must not only be free, it must also be genuine. ' The true way to spread the Gospel among the masses,' about which they talked, is to preach it in earnest, and to show them that you are as ready to practice it yourself as you are to ask them to do it." Shall Evangelists be sent to them ?

Bishops and a number of presbyters were anxious to answer " *Yes*," but there was no fund to support one Evangelist for more than a few months. " Influential parishes," who could afford to pay the expenses of a mission, practically said : " We have our regular services and do not need a mission." " Feeble parishes" said : " We much need and desire a mission, but could not raise a dollar toward the expenses." The Board of Domestic Missions had so much difficulty in obtaining money to support the Missionary Bishops, and their few clerical assistants in

the far West, that they could not afford to support even one Evangelist to preach the Gospel to the Christless multitudes in eastern towns and cities. Money for this purpose could not be asked from "The Diocesan Mission" fund, for the treasury was empty. At the time so many Bishops were in favor of special evangelistic services, the following appeal was published in the *Church Journal:*

"DEAR BRETHREN OF THE CLERGY AND LAITY: It becomes my imperative duty to call your immediate attention to the mission work of this diocese—not the general Domestic Missions of the country, but the missions *within the limits of this Diocese of New York.* Twenty-five missionaries are at work—faithfully, earnestly, with much self-denial—in the interior of this diocese. . . . The treasury of the missions of this diocese is completely exhausted. But the work must go on, and the laborer must be paid. . . . If there are any who will not smile upon this Christian work, then let other loving hearts deal with it all the more liberally. But there is need of promptness in giving! God be with you and bless you. Your affectionate friend and brother,

"HORATIO POTTER, *Bishop of New York.*

"NEW YORK, March 9th, 1874."

In November, 1885, the Bishop of Long Island felt constrained to sound aloud the unfilled treasury's dirge trumpet. . . .

"But in no regard has the Church's weakness in pushing on her missions been so deplorable as in her proved inability to call out, in any decent measure, her own pecuniary resources for the work. The wealthiest of all Christian bodies in proportion to her numbers, she seems to have had less control of her wealth than any other. Time and again appeals have been made and measures devised to abate this

evil, but thus far with little practical effect. Part of the evil is traceable, no doubt, to a lack of interest in the cause among the mass of churchmen, but quite as much is due to the want of system in raising money. The annual receipts show how feebly the laity, as a whole, recognize their missionary obligations, and they show, too, just as plainly, the loose and irregular practice of the great majority of our parishes. At least one fifth of them, and perhaps more, not only give nothing to the cause, but habitually neglect to notice the cause itself as imposing upon them any duty whatever."

The Bishops who can unite in the solo dirge, "an empty treasury," could form a financial orchestra to unite in its plaintive chorus. Our Missionary Bishops in the far West could sound aloud as interludes: "Ye rich Eastern churchmen, we are still in financial need; do, we pray you, remember *us!*" Your grand church music, a ten-thousand-a-year luxury, cannot drown our cry, Do help *us!*" *The Rev. T. W. Haskins*, of Jubilee, Ill., wrote an article published in the *Churchman* of November 4th, 1886, under the title, "*The Church a Beggar.*" He says: "It is no uncommon thing to hear such and such a bishop characterized as a 'good beggar,' or 'the prince of beggars.' How may the continuous dirge cease to annoy? Come to their financial aid in His Name who *commands*, 'Give, and it shall be returned to you in blessings abundant and overflowing.'"

"Is special evangelistic work needed in New York City?" is answered by the following facts. If all the people should resolve to attend church on any given Sunday, two thirds would have to remain outside; for in the churches of all the denominations there is only sufficient room for about one third of the population! And while in the city are over 500,000 mechanics and workmen living in

tenement houses who attend no place of worship, many of the city churches are only half filled after attractive subjects have been advertised in the religious columns of the Saturday and Sunday papers! If disposed to keep holy the Sabbath day, they could not pay the high pew rents and decently clothe their families; and many are too proud to go to chapels erected by rich parishes or wealthy laymen for the poor. They prefer to stay at home, lest their neighbors conclude that they also are recipients of "chapel alms." The City of Churches, Brooklyn, is said to have 40,000 churchgoers, and 360,000 that do not go to church. Send them evangelists! On a recent pleasant Sunday it was found that in Jersey City, containing 100,000 inhabitants, there were only about 7700 persons in attendance at all the Protestant places of worship.

"Are Evangelists needed in New York and vicinity?" Before he was Bishop, the Rev. Hugh Miller Thompson, D.D., said: "Brethren of the Church of God, is there anything in this world you so much desire as that these multitudes should be brought to the saving knowledge of Christ? It is certain God wills it. And how dare we, for a moment, question the 'expediency' of immediately entering upon this work?

"Say not, Our doors are open, let these multitudes come in! You know they will not come to the ordinary service, so far and so long have they wandered from their Father's house. They are spiritually blind; they cannot find the way, and in their blindness they are dying! Like Lazarus at the rich man's gate, these perishing souls are to-day asking you for bread—bread for their souls. Shall they have it?"

"Bring all the tithes into mine house, that there may be meat in my house, and try me now herewith, saith Jehovah of Hosts, whether I will not open for you the wonders of heaven, and pour out a blessing upon you till there shall be *superabundance*."

Then Zion will arise and shine, and her warming glow be felt; her terraces will drop down new wine; the Gospel seed sown will be productive, and the Church harvest be joyful.

To what class of citizens is it the duty of the Episcopal Church to minister? How can the people hear without a preacher? Can Bishops send forth Evangelists without a fund to support them? How long before more of the rich laity will come to their aid? Who will speedily obey the inspired financial mandate, "Bring all the tithes," etc.?

CHAPTER VIII.

MISSION IN THE HOUSE OF PRAYER, NEWARK, N. J.

Services Easter Sunday—Christ Denied by Peter—Satan Frustrated—Peter's Subsequent Faithfulness—Services Good Friday—The Saviour's Last Words—The Brilliant Chancel—The Music and Sermon—Service in the Afternoon—New Choristers Vested—Closing Sermon of the Mission—The Risen Christ enthroned at the right hand of God.

THE *Rector* of the House of Prayer, Newark, the *Rev. H. Goodwin, D.D.*, and the members of the parish guild, had done all in their power to prepare for the mission commenced the Sunday next before Easter. A local paper reported some of the services :

"The mission services in the House of Prayer last evening were opened by singing a hymn, followed by a brief service, after which the Rev. J. W. Bonham, the Evangelist who is conducting the mission, preached an able and fervent discourse from the words, 'Peter went out and wept bitterly.' At the conclusion of the sermon Mr. Bonham delivered a short 'instruction' on the lessons to be learned by all Christians from St. Peter's denial of our Lord. He said that Peter's tears were symbols of the power of the Holy Spirit in developing his character. Satan tempted Peter in the hope of obliterating his faith by causing him to fall, but God frustrated his design, and after Christ's resurrection St. Peter became a power for Christ. In the mirror of the Gospel we see him as a man lacking modesty, and

planning but not executing ; but in the Acts of the Apostles we see him pictured as full of strength, fearlessness and efficiency, wise, stable and eloquent, and boldly preaching that Christ whom he had thrice denied. The Holy Spirit wrought wonders in both quickening and energizing him to do aggressive Church work. He then urged his hearers to avoid St. Peter's mistake, and to make Christ's cause their own, in order that it be known that in sunshine and in storm they are not ashamed of Him. He closed with a fervent appeal to all present to return to the Lord at once. Rev. Mr. Goodwin then made an earnest address, urging the congregation to interest themselves actively in the work of the mission, and to do all in their power to induce others to attend the services. *On Good Friday* a three-hours' service was held. The Rector made short addresses on the Saviour's last words when dying.

"Large congregations attended all the services during the week. On Easter Sunday the Holy Communion was celebrated at 6, 7.30 and 10.30 A.M. The church was so densely crowded that it was difficult for the missioner to reach the pulpit, which was outside of the chancel. The pews and benches in the side aisles were all filled, and a number of persons were compelled to stand during the entire service. The services began with the 'Processional,' the choir and clergyman entering the rear door and passing up the middle aisle, singing, 'Christ is Risen to-day, Alleluia.' As the service progressed the following music was finely rendered : Anthem, 'Christ our Passover,' Chapell ; Te Deum, Whitfield ; Jubilate, Bridgewater ; Anthem, 'I Waited for the Lord,' Mendelssohn ; Hymn, 'He is Risen.' The remainder of the service was by Barnby, in E, including the Nicene Creed. The chancel was a blaze of light, there being a large number of candles. The two new dorsels of blue and gold, filled with lighted candles,

made a very impressive effect. The whole altar seemed one mass of flowers and lights, and the effect was very fine. Rev. Mr. Bonham preached an eloquent discourse on the resurrection of Christ, based on Rev. 1 : 17, 18. The preacher gave a very graphic description of St. John's vision, compared in an able manner Christ and Adam, and called them the hinges on which the world moves. The floral decorations were very chaste and in excellent taste, consisting of an elegant cross of white flowers on the reredos, several bouquets on the altar, a handsome memorial floral cross on the pulpit, and one at one of the windows in the south aisle. The font was filled with calla lilies and other choice flowers in pots, with a large cross of immortelles rising from the centre, the gift of a family in the church in memory of their departed mother. The altar was brilliantly lighted up with a large number of candles, which cast a soft light on the white hangings behind the altar.

"At the Litany service in the afternoon the Rector preached an able sermon from the words : 'Woman, why weepest thou ?' Immediately after the Magnificat two boys were admitted to the choir. The candidates knelt on the steps of the chancel vested in cassocks. Their surplices were taken from the altar by one of the acolytes and handed to the priest, who placed them on the boys. After singing appropriate versicles the new choristers were conducted to their stalls. In the evening the church was again crowded, and a portion of the morning's music was repeated. Rev. Mr. Bonham preached the closing sermon of the mission, from the words, 'Looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is now set down at the right hand of God."

CHAPTER IX.

MISSION IN THE CHURCH OF THE HOLY TRINITY.

Forenoon Bible Readings—Afternoon Services for Women only—Evening Services in the Church—Large Class Confirmed—The Rev. W. S. Rainsford, of England—The Gospel Tent—Good Results.

The Rev. S. H. Tyng, Jr., D.D., Rector of the Church of the Holy Trinity, New York, desired special services, but knew of no Rector who could render him assistance. He kindly said: "Should it injure the author, as a missioner, to hold a mission in the Church of the Holy Trinity, in view of its evangelical character, he would not press his invitation." He concluded to help him "in the name of the Lord, should he not be invited to hold any other mission." When it was known that he was doing so, a dear clerical brother kindly wrote: "What will become of you as a missioner, now it is known that you are holding a mission in the Church of the Holy Trinity?" He soon received the reply: "When the time shall come that he can hold no more missions he will then be able to decide;" and added: "If he could glorify his Master by so doing, he would preach Christ at the mouth of a place whose name it would not be polite to specify."

The *Church Journal's* report:

"The mission in the Church of the Holy Trinity, Madison Avenue and Forty-second Street, commenced Sunday, April 4th, was one of unusual interest. Though an-

nounced to continue but one week, it was continued four weeks, and at its close the interest was greater than at any previous time.

"The 9 A.M. meeting for inquirers and Bible instruction was conducted by the Rector of the parish. Morning after morning for over four weeks a large number assembled, and as the services drew to a close additional seats were needed, and some listened standing in the chapel entrance."

All present were supplied with Bibles, and the expositions given were profitable and soul-inspiring, and resulted in growth in grace and increased knowledge of the truth.

"The afternoon Bible-readings for women only were by two Church of England Bible-women. Readings were also given by the wife of the Evangelist. A great interest was awakened, and a fresh impetus given to woman's work for Christ. Many ladies in the region have ample time to spare and ability to work for Christ, and a number have resolved to thus use it.

"The evening mission service was held in the capacious church. At the week-night services a goodly number were present, and at the last more than on any previous occasion. The mission sermons were preached by the Rev. J. W. Bonham. The instruction was given by the Rector of the parish, who also, with the skill of a Church of England missioner, ably conducted the after-meetings. At nearly every service some decided to accept the salvation that is in Christ Jesus, and some who for years had rejected Him were by the Holy Ghost bowed down to receive Him.

"During the mission, on week evenings, after the liturgical service, the Rector and members of the class for confirmation went from the church to the chapel. While the missioner was preaching in the church the Rector in the chapel was giving faithful instruction respecting the quali-

fications for the solemn rite of confirmation. In obedience to a signal that the sermon had ended, they returned to the church, and after a hymn the Rector gave an instruction based on the special topic of the sermon, as if he had heard it !

"During the mission, the assistant minister, the Rev. C. H. Kettell, took part in the services. After one of the sermons, the Rev. Dr. Curry, of Philadelphia, made an effective address. To further the work of the mission, the members of the House of the Evangelists were all kept busy.

"On the first three Sunday evenings of the mission period the sermons were preached by the Rector of the parish to between two thousand and three thousand persons. At two of the after-meetings between five hundred and six hundred persons remained. On the fourth Sunday the mission closed. At the morning service, after a sermon by the Rector on 'Assurance of Salvation,' about one thousand persons received the Holy Communion.

"The anniversary of the Sunday-schools connected with the parish church and its mission chapels was held in the afternoon. Over two thousand seven hundred children connected with the schools, with the rector, superintendents, teachers and children, seemed very, very happy, and lustily sang : 'Oh, that will be joyful, when we meet to part no more !' "

At the service in the evening over two thousand persons were present. To encourage those who were afraid to emulate Archbishops, Bishops, and eminent clergy and laity of the Church of England, instead of preaching a sermon, the missioner closed the Thirty Days' Mission by delivering a lecture on "The Great Revival in the Church of England." In alluding to the after-meetings he said that "during the Four Weeks' Mission the Rector had not

reached the mission limits which Archbishops and Bishops of the Church of England sanction. At the close of the lecture the Rector gave a sketch of the origin, continuance and success of the mission in the Church of the Holy Trinity. Though the interest was still great, the strength of the Rector and Evangelist would not allow them to continue the mission longer.

After the service a son of ex-Mayor Havemeyer offered to pay for printing the lecture, that it might be freely sent to each clergyman of our Church in the United States. This liberal offer from a "Presbyterian" was accepted. The lecture was printed and sent, as he desired.

The Sunday evening after the mission one hundred and six persons were confirmed. The venerable and highly esteemed Bishop Horatio Potter, and the father of the Rector, the Rev. S. H. Tyng, D.D., Rector of St. George's Church, delivered interesting addresses. The congregation completely filled the church, and the service was one of unusual interest. The interest awakened by the mission was not allowed to subside.* The present efficient Rector of St. George's Church, who had been so useful in England, crossed the ocean to follow up the mission, and awakened still greater interest. Whenever he preached in the Church of the Holy Trinity persons from different parts of the city were among the crowded congregations. The large Gospel tent, where he preached for several successive weeks, was too small to contain all the people who were anxious to be benefited by his earnest Gospel sermons. His expository mode of preaching induced the people to use the Bible at the services. As he announced the proof-texts of his topic

* A sketch of this mission was published in a volume entitled "Evangelists of the Church, from Philip, the Deacon, to Moody & Sankey."

old women were among those present who turned to passage after passage ; and, as they both heard and saw what the Lord had spoken, a double impression was made through the two combined senses. Later, he held the first parochial mission in the Church of the Holy Trinity, Harlem, and before his return to England held a mission in Louisville, Kentucky ; London, Huron, and in Toronto, Canada. An account of the great interest his missions awakened in Canada may be found in "The Church Revived," Part III. Missioner Aitken desired his able assistance in England, but he was induced to settle in America. His zeal as a missioner, and efficiency as the Rector of St. George's church, New York City, are well known, for the church is now crowded as in days that have passed.

CHAPTER X.

MISSION IN THE CHURCH OF THE ASCENSION, BROOKLYN.

The Bishop's Pastoral—The Rector's Programme—General Report—Results of the Mission.

YEARS ago the earnest Bishop of Long Island was deeply interested in Parochial Missions. Before the mission in the Church of the Ascension commenced he wrote the following earnest and affectionate Pastoral :

DEAR BRETHREN : It is proposed, with the help of the Lord, to have a mission in the Church of the Ascension, Greenpoint, commencing Sunday, January 3d, and continuing eight days.

A mission consists of a series of services, with frequent communion, and opportunities for prayer, and heart-stirring sermons, intended "to subdue and deepen, and convert hearts that have become hard or shallow, or divided by the lusts of the flesh, or the wiles of Satan, or the cares of this world, and to nourish the sincere heart, that it may bring forth much fruit." It is "to call upon God the Holy Ghost to revive His work ; to convert the ungodly and formal ; to convince of sin and unbelief ; and to turn sinners from dead works to the service of the living God."

"Its one aim is to bring souls one by one to the point of accepting the gift of everlasting life."

It is only God's power that can do this. "Draw nigh unto God and He will draw nigh unto you." Let us draw

nigh, brethren, with faith to plead for ourselves and others —our children, or parents, or husband, brother or sister, wife or friend, and He will answer: "Go thy way, thy son liveth;" "Thy daughter is made whole from this very hour;" "Thy sins be forgiven thee;" "Go in peace, thy faith hath saved thee;" "Neither do I condemn thee, go and sin no more." Think not to do this *without* God's help. "There is salvation in no other;" "There is none other Name under heaven given among men whereby we can be saved." An Evangelist is coming among us in the Name of the Lord to urge us "to repentance and to do works meet for repentance." I ask you, dear brethren, for Him and for myself, "to come up to the help of the Lord, to the help of the Lord against the mighty," for the accomplishment of this one object—the gift of the Holy Ghost to those who have gone astray in the wilderness of the world, that the House of God may be to them, as it is to us, the House of prayer for all people. I plead, therefore, with you, to help with all your power in this great undertaking. Come to the mission yourself, not once only, but regularly, even at the cost of inconvenience. Bring others; compel them by your wise and loving entreaties. If you come others will, and there is a mysterious strength and comfort in numbers. If you stay away you will discourage others and hinder the work of the Lord. Give yourself to prayer, and self-examination, and reading the Scriptures, and in seeking out others and bringing them to the House of God. Ask God to help you. "Him that cometh unto Me I will in no wise cast out." If there be no inclination to come or to pray or to help, perhaps the suggestions of Satan, the cares of the world, or the lusts of self-indulgence stand in the way. "Resist the Devil and he will flee from you." Ask God's help and guidance. He will help you. Ask yourself, "What can I do

for God?" Read these leaflets which I send you, and circulate them among all you can reach. Let every soul be a missionary for God. Use the Collects for the Third Sunday in Advent, Whitsun Day, St. Peter's Day, St. John the Baptist's Day, the Conversion of St. Paul, the First Sunday in Lent, and the Twenty-fifth Sunday after Trinity. Are you prevented by sickness, or the care of the sick, from taking an active part in the mission? You can pray. "The effectual fervent prayer of the righteous availeth much." Do you know of any parents whose children you can care for while they attend some of the mission services? Here is an opportunity for self-denial. Read in the Scriptures to them, how Moses prayed, and Elijah, and David, and Solomon, and Job, and Daniel, and our Blessed Lord, and Stephen and Paul; and how Jesus in the Revelation of St. John says: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the Root and Offspring of David, and the bright and morning star. And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Affectionately your friend and Bishop,

A. NEWKIRK LITTLEJOHN,
Bishop of Long Island.

Through the press and in other ways, the Rector notified the large number of mechanics and the residents in the vicinity, that a special evangelistic effort would be made for their spiritual welfare, and earnestly prayed: "That in the last day, when Christ shall appear in His glorious majesty to judge both the quick and the dead, they may rise to the life immortal, through Jesus Christ our Lord."

THE RECTOR'S INVITATION:

COME TO THE MISSION!

THE REV. J. W. BONHAM,
CHURCH EVANGELIST,

Will commence a *Mission*, to continue eight days, in the

CHURCH OF THE ASCENSION,

GREENPOINT,

SUNDAY, NOVEMBER 15TH.

ORDER OF SERVICES.

SUNDAYS.—Holy Communion,	7	A.M.
Morning Prayer,	9	A.M.
Litany and Sermon,	10.30	A.M.
Holy Communion, Second Celebration,	12	M.
Evening Prayer and Short Sermon to Children,	4	P.M.
Mission Sermon,	7.30	P.M.
After the Sermon an Instruction,	8.30	P.M.

DAILY SERVICES.

Holy Communion,	7	A.M.
Litany,	12	M.
Evening Prayer and Instruction,	4	P.M.
Mission Sermon,	7.30	P.M.
After the Sermon an Instruction,	8.30	P.M.

In the intervals between these services, after 12 o'clock, the Clergy engaged in the Mission will welcome in private all who may seek guidance or counsel, or who are disquieted by the bruise of sin, or troubled by grief of soul over misspent years and neglected opportunities of grace.

A MISSION

is a special call from God to the unconverted. Jonah preached a Mission to the people of Nineveh, and that great city was saved; John the Baptist preached a Mission to the Jews, and many pressed into the Kingdom of Heaven.

COME TO THE MISSION!

"The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whoever will, let him take the water of life freely."—REV. 22 : 17.

REV. THOMAS W. HASKINS, Rector.

DESCRIPTION OF THE MISSION AT GREENPOINT.*

An Eight Days' Mission, under the direction of the Rev. Mr. Bonham, the Evangelist, and the Rector of the parish (the Rev. Mr. Haskins), was begun in the Church of the Ascension, on Sunday, the 15th of November.

The Rector had taken pains to prepare the people of Greenpoint for these special services by issuing circulars of invitation to "Come to the Mission," and by posting notices of the services in all parts of the city. A pastoral letter from himself, with one from the Bishop, was circulated throughout the parish, and no means were left untried to impress on the minds of the congregation the fact that a special call from God was made for them to devote the week to earnest prayer, and attendance on public worship, for the conversion of souls and the quickening of the spiritual life of the parish.

The services have been marked by deep seriousness, and the congregations steadily increased from the beginning. They have attracted much attention, and have excited a deal of interest, not only among the clergy and members of the church, but in the people of every shade of religious opinion and practice. At the 10.30 and 7.30 services on Sunday the Rev. Mr. Bonham gave a very vivid description of the great London Mission, and thus enabled the congregation to arrive at a very faithful conception of the magnitude and character of the work in England. The Rev. Mr. Bonham also preached on Monday evening on "*Peter went out and wept bitterly*," addressing himself to timid people who follow the Lord under a sort of protest, because their friends or parents do so, but who are afraid to acknowledge Christ before the world or among their

* From a local paper.

intimate associates. This was followed by a short, earnest instruction by the Rector. The Tuesday evening sermon was on St. Paul's discourse before Felix, and that of Wednesday evening on "The Foreshadows of Future Retribution." These sermons are entirely destitute of all sensationalism, but apply the great truths of the Gospel in such a way as to arrest the attention of the most careless, and to incite to deeper spiritual life those who have grown cold and worldly in the Christian profession. The Rev. Messrs. Spencer, Chadwell, Short, Clapp and Middleton were present at services on Thursday. The Evangelist preached on Christ knocking for admission at the sinner's bolted heart, who is excluded by sin and worldliness; and that He knocks by prosperity and adversity. The instruction that followed the sermon contrasted the frustrated builders of the tower of Babel with those who reach heaven by the appointed means of grace.

At the four o'clock services the instruction had been of a very familiar kind—the inculcation of practical, holy living, and conducted by the Rector, and, on two occasions, by the Rev. I. C. Middleton, S.T.D., of Glen Cove.

In the intervals between the daily services the clergy were present in the church to meet in private any persons seeking counsel or guidance, or those who were troubled in conscience on account of sin.

It is not time yet to speak of results. The aim has been to do the work faithfully, and leave the issues to God. Yet even thus early good results are seen in the newly-awakened life in the parish, in the constant accessions of numbers to the Holy Communion and other services, in the attendance of the Bishop and other clergy from different parts of the diocese, in the reclamation of fallen communicants, and in the acceptance by sinners of the way of salvation.

The thanks of his brethren are certainly due to the Rev. Mr. Haskins for starting out alone, and, as it were, single-handed, in this important work, beginning in faith that God would supply all the requisite means, and would crown the labor of love with His blessing. Let us all be willing thus to move, and be thoroughly in earnest, and no doubt the might of the invincible Godhead will be given us, and the Holy Ghost be largely outpoured on our parishes, while heaven and earth will rejoice together over many a sinner saved from eternal destruction. M.

THE MISSION AT GREENPOINT.*

The Eight Days' Mission in the Church of the Ascension was one of great interest. At several of the fifty services held a goodly number of clergymen from New York and Brooklyn were present, some in the chancel and others in the congregation. During the mission the Evangelist, the Rev. J. W. Bonham, preached ten times, and was efficiently aided at all the services by the indefatigable Rector, the Rev. T. W. Haskins, who gave most of the "instructions" at the 4 o'clock services and at the services following the evening mission sermon. The Bishop of the diocese was present as often as his other engagements permitted, and his "Pastoral" and presence, earnest words of encouragement and exhortation, added greatly to the influence of the mission. His powerful address showed that he has mastered the subject of "Parochial Missions," realizes their vast importance, and believes that the concentration of Church power hereby manifested will be productive of special good to parishes, as well as exert an interest for the Church in those who have long remained without her pale.

* A report in the *Church Journal and Messenger.*

The progress of the mission was published daily in the Brooklyn *Post*, and showed that the proceedings were characterized by profound interest throughout, and the attendance large beyond anticipation. The services were marked by a profound quiet and religious fervor. There was a communion of the individual soul with God, but no excitement. The sermons by the Evangelist, and the "instructions" by the Rector, were listened to with deep attention. The *Post* says: "The Evangelist's sermons are free from all sensational appeals, noise and bluster. The only sword is 'the sword of the Spirit, which is the Word of God.' The effect upon the hearer is not one of physical excitement, but of conviction that what the preacher says *is true*."

The mission, commenced with earnest prayer and humble dependence on Almighty God, closed with heartfelt thanksgiving. For God's manifested presence a special thanksgiving service, with Holy Communion, was held on Monday, at 10.30 A.M. Deeply impressive were the touching words of farewell spoken by the Rector of the parish to the Evangelist. The mission has been as a gentle rain upon seed sown in the spring-time. The rain sinks into the earth, but the seeds take root downward and bear fruit upward. It remains for the people of the parish to make it a *perpetual* mission. Why should not Christians, if they value their own privileges, spend their energies in extending them to others?

The Rector announced special services for the class for Confirmation, and that the Bishop would administer the holy rite on Sunday evening, 29th instant.

FROM THE CHURCH JOURNAL.

"Please allow me, through your columns, to thank those of the clergy and laity who, during the progress of the

mission in the Church of the Ascension, have aided and encouraged the work by cheering words and helpful aid. I trust all such aid is, as I know the mission has been, not in vain in the Lord. Seed sown has been watered; new agencies originated; sluggish life aroused; faint hearts encouraged; the fallen raised; the steadfast strengthened. The world may deride and the devils jeer, but we believe the angels rejoice, as do many struggling saints here.

"On Sunday evening, November 29th, Bishop Littlejohn confirmed thirty-two persons, and set apart one of the number as a lay reader for work in the parish.

"It is not to be inferred that such agencies as 'missions' are needed in all places, and under all circumstances; the prerequisites in needs, conditions, field, agencies, must exist; then, rightly directed and subsequently nurtured, they become, I am convinced, under the disciplinary guards and power of the Church, powerful instruments in furthering the common cause.

"I have made daily notes of the work, which I may at some time fill out for the use of any who may desire to enter upon a similar effort.

"Faithfully yours,

"THOMAS W. HASKINS."

RESULTS OF THE MISSION AT GREENPOINT.

The Church of the Ascension, Greenpoint, located in one of the wards of the city of Brooklyn, contains about 30,000 inhabitants, and the Church of the Ascension is the only Episcopal church in the ward. The church edifice was erected in the years 1866–67. It has a chapel adjoining. Few churches anywhere make a more favorable impression upon the mind as one enters the church than this.

The present incumbent, the Rev. Thomas W. Haskins, became Rector about one year ago. He found dissension

and trouble in the parish. The revenue from pew-rents did not meet the necessities of the church. To make up the deficiencies, fairs, entertainments, and other worldly expedients were resorted to. The Rector "changed all this," and relied upon the offertory alone to meet deficiencies, with satisfactory results; yet there seemed to be a want of activity and spiritual life in the parish. To remedy this evil he determined to hold an Eight-Day Mission. For this purpose he engaged the Rev. James W. Bonham, the Evangelist, to conduct it on the English plan. Mr. Bonham came and commenced the work on the Twenty-fifth Sunday after Trinity.

About half an hour before the services commenced, every week-night, the Rector, several of the clergy and laity accompanying him, went about three quarters of a mile from the church, in front of a store (with the permission of the occupants), and sang a hymn. Immediately a large crowd assembled. After singing the hymn the Rector, or some of the others (usually the Rector), addressed a few earnest words to the people assembled relative to their souls' salvation, and concluded by inviting them to attend the services in Ascension Church, Kent Street. Then some tracts and the order of services were distributed, and apparently received gladly. The people were very attentive and respectful, many of whom came to the church.

The sermons were churchly, while at the same time the people were earnestly called to repentance. After each sermon the Rector made a few pertinent and effective remarks.

Let it here be added, nothing was done for mere effect. There was no undue excitement likely to produce reaction. Everything was done quietly and in an orderly manner.

The effect of these night services was evidently salutary,

not only to the people assembled, but to the entire parish. Several of the laymen disapproved of the movement at first, but afterward announced themselves thorough converts. The night congregations in church from day to day were increasingly large, except, perhaps, on Saturday night.

The question will be asked, "What have been the results?" They are, thus far, as follows:

1. Renewed church life, and higher spiritual tone in the parish.

2. The organization of one more Sunday-school in the parish certainly (I believe two), with fair prospects of success.

3. A chapel in the distant part of the parish, sustained by one of the vestrymen, and under the immediate charge of a lay reader.

4. One lady of the parish offers her residence to be converted into a "Home for Aged Females."

5. Several persons were induced to renew the vows that they themselves had taken, or their sponsors had taken for them, in Baptism, by the quickening influence of this mission.

6. There is hereafter to be a *weekly* celebration of the Holy Eucharist, and the Litany is to be said at noon daily throughout the year.

On Sunday evening, November 29th, the Bishop of the diocese made a special visitation to the parish, preached, and confirmed thirty-two persons. He then licensed Mr. Ball, a member of the parish, as lay reader, to assist the Rector in this parish.

The church was crowded. Benches were brought in, and many persons were obliged to stand. Although the services commenced at 7.30 P.M. and did not close until after 10, yet not a person left. By this you may judge of the deep interest taken by the people in the services.

Bishop Littlejohn was present on at least two other occasions, and made an address at each. He expressed himself, both publicly and in private, as highly delighted at the result thus far of the mission. H. C. S.

THE BISHOP ONE OF THE PIONEER EVANGELISTS.

The Rt. Rev. A. N. Littlejohn, D.D., LL.D., Bishop of Long Island, years before the term "mission" was adopted, like the Rev. Robert Aitken, of England, the eloquent father of his eloquent son, missioner Aitken, held services which were analogous to a Parochial Mission, but called by a name without "the fragrance of St. Peter's in Rome." His interest in revival work runs parallel with his fervent and efficient ministry. In the spring of 1857, when Rector of St. Paul's Church, N. H., and the term mission was not used in the Church of England, nor in the Episcopal Church in America, he conducted a series of parish revival services which lasted over three weeks. Public services were held twice daily, and an earnest Gospel sermon was preached every day. The services were commenced in the lecture-room, but the growing interest rendered it necessary to occupy the church, which had seats for nearly twelve hundred persons; yet night after night it was crowded. The Rector of St. Paul's in New Haven was called "a Methodist in disguise," who was "out of place." Yet, as a result of the special services, (*a*) one hundred and eighty persons were confirmed; (*b*) eighty souls who had wandered off or grown indifferent were recovered; (*c*) about two hundred persons were added to the communion list of the parish; (*d*) among them were several students of Yale College; (*e*) three of them subsequently entered the ministry of our Church. Reports of this new departure from our Church's quiet ways excited much comment in the immediate vicinity, also in the surrounding region.

Bishop Littlejohn's interest in revival services, under the steadying influence of our canons and rubrics, was manifested by his fervid Pastoral urging the people to avail themselves of the privileges of the mission in the Church of the Ascension, Greenpoint, and adopted by the Bishop of Alabama as a prelude of the mission in Mobile.

At a later period similar evangelistic services were held in Philadelphia, in St. Paul's Church, Grace Church, the Church of the Epiphany, and other Episcopal churches, and good results were permanent. Through God's blessing many were confirmed, and joyfully sang:

"Lord, with glowing heart I'd praise Thee
For the bliss Thy love bestows;
For the pardoning grace that saves me,
And the peace that from it flows.

"Praise, my soul, the God that sought thee,
Wretched wanderer, far astray,
Found thee lost, and kindly brought thee
From the paths of death away.

"Let Thy grace, my soul's chief treasure,
Love's pure flame within me raise;
And, since words can never measure,
Let my life show forth Thy praise."

CHAPTER XI.

THE HOUSE OF LAY EVANGELISTS.

Its Specific Design—Open-Air Services—Report of the Head of the House—Summary of Six Months' Work—Mission in the Gospel Tent, New York.

THE Rector and trustees of the Church of the Holy Trinity, New York, resolved to make an effort to train "men for the masses," and were moved to do so because:

(*a*) Our established theological seminaries cannot supply them—vacant churches, Western mission stations, colleges, and schools exhaust every graduating class. An insignificant few accept each year the foreign field. The thousands in our home communities are absolutely unprovided for. Even could these seminaries provide enough men they would not be of the right sort. It does not in the least reflect upon the course of study or discipline in these noble institutions to make this statement. They do their work admirably. Never was the ministerial standard higher in the Church of America than it is to-day. But the students in our seminaries are all looking forward to the established pastoral work.

(*b*) The dream of each has a quiet country church and parsonage as its central object. The training of all has reference to efficiency in this defined sphere. The tendency of seminary life is to educate the tastes and habits of the young man beyond the compensation which city missionaries can expect. They often come—we say it with shame—to regard mission work as inferior in opportunity and

position. If they should accept this field of ministry their motive would be compassion rather than honest Christian brotherhood.

(*c*) The multitudes unevangelized will never be reached effectively so long as the Church clings to this exclusive work of training. The community will grow faster in godlessness. It may seem as though the Gospel was really having free course; but what are a few crowded churches to the vast population of our cities! Until Christians are awake to the actual facts there can be little improvement in the habits of the lower classes.

(*d*) In 1870 an act of incorporation was secured, and the specific object of the House is contained in its charter —viz.: "The reception, boarding, education, and employment of suitable persons as missionaries of the Gospel." In 1872 the third section of its charter was amended, giving the corporation the privilege of owning property not exceeding $500,000.

(*e*) The primary object of the House is to furnish the Church with a body of skilled lay and clerical missionaries to the masses. In the department of instruction, while those who may desire to read the Scriptures in the original will be instructed in Greek and Hebrew, the English Bible will still be the chief text-book. In view of the gross materialism and positive indifferentism of many of the neglected, practical theology takes the place of polemical or dogmatical.

(*f*) The members of the House, in connection with their daily studies, will have practical experimental training in actual mission work, conducting mission services, Sunday-schools, and will also visit the neglected at their homes; for in the city of New York about five hundred thousand mechanics live in tenement-houses, many of whom attend no place of worship.

As the head of the House of the Evangelists, the Rev. Dr. Leacock, had resigned, the Rev. J. W. Bonham was urged to accept the position for a season, and he did so, but was unable to attend to his duties and at the same time hold missions at a distance.

REPORT OF THE HEAD OF THE HOUSE.

To the Trustees of the House of the Evangelists :

The head of the House respectfully reports that the *domestic management of the House* has been in accordance with the wishes of the trustees. The printed regulations have been carried out, and the House is in order and harmony.

The course of study has embraced instruction in *Biblical interpretation*, *systematic theology*, *sacred rhetoric*, and *elocution.* The principal text-book has been the Bible, and as a basis for correct exegesis, the students have committed to memory assigned Psalms, prophecies, parables, portions of the Harmony of the Gospels, and the proof texts of doctrines. They have also written paraphrases and expositions of the Scriptures interpreted, and also numerous essays on topics appropriate to their special work. In addition to the regular studies the training has been practical.

That the members of the House may be efficient in future years, they have been daily engaged in actual work, and have labored with commendable zeal. During part of the year 1875 service was rendered at *Camp Chapel*, in Elizabeth Street ; at the *Chapel of the Alliance*, in Sixty-eighth Street ; at the *Colored Mission*, Twenty-sixth Street ; at the *Men's Lodging House*, in Spring Street ; and occasional services in other places. In accordance with the desire of the trustees, printed in the last annual report, several

months ago the force of the House was concentrated on the Stanton Street mission.

The centre of this mission is the memorable Church of the Epiphany, within whose walls the Rev. Lot Jones, D.D., labored long and faithfully, until he suddenly heard the voice :

"Spirit ! leave thy house of clay ;
Lingering dust ! resign thy breath ;
Spirit ! cast thy chains away ;
Dust ! be thou dissolved in death !
Thus the mighty Saviour speaks
When the faithful Christian dies ;
Thus the bonds of life He breaks,
And the ransomed captive flies."

That the House of the Evangelists might have a more extensive field of labor, Stewart Brown, Esq., the liberal donor of the Church of the Reformation in Fiftieth Street, consented that this property be exchanged for the Church of the Epiphany, in Stanton Street. But as there was also an exchange of names, the old Epiphany is now called the "Church of the Reformation." The following sketch of a week's ordinary work will give a specimen of what is done weekly : On Sunday morning, at 8 o'clock, the students attend the prayer-meeting for Christian workers, to implore God's blessing on the labors of the day. At 9 A.M. they teach in the Sunday-school, which is superintended by B. C. Wetmore, Esq , and the average attendance, 500. At 10.30 A.M. the students attend the regular service in the church, and in turn read the lessons. At 2.30 P.M. they attend the children's church, which numbers nearly 700, and co-operate with the superintendent. At 3.30 P.M. they attend the Teachers' Bible Class, led by the superintendent, and carefully study the lesson for the coming Sunday. At 7.30 P.M. they attend service in the church, and after full evening prayers they make brief addresses.

On Monday evening a member of the House conducts a boys' prayer-meeting in the basement of the church. On the same evening others attend the prayer-meeting for men at 29 Stanton Street. On Tuesday evening, at the same place, a member of the House conducts a topical Bible class. On Wednesday evening, at 8 o'clock, the students attend the men's prayer-meeting, which is held at the same place. On Thursday evening they are present at the Board of Workers, who report labors performed, and receive friendly suggestions how to increase their efficiency. Every Friday evening they attend the general prayer-meeting held in the church. On Saturday evening Mr. McKenzie, who has charge of the music of the church, conducts the rehearsal. On Sunday afternoons, during the summer, the members of the House hold open-air services.

The following, from the *Church Journal*, will give an idea of their nature :

The street services alluded to in the *Journal* two weeks ago are increasing in numbers and in interest. On Sunday afternoon, August 8th, services were inaugurated at several new centres. The mode of procedure was as follows : the Rev. J. W. Bonham and the students of the House of the Evangelists met at an appointed place at 4 o'clock P.M. They then proceeded to the centre of the intersection of Second and Houston streets in Avenue B. The singing soon attracted an audience, and after the reading of the Scriptures and prayer, and the singing of another hymn, and a short address by Mr. Bonham, he appointed Mr. Armstrong, one of the lay evangelists, to conduct the service at this point, and deliver an address. Mr. Bonham and the other workers then went to the corner of Sheriff and Stanton streets, and secured an audience as at the place last mentioned, and left the Rev. Mr. Duganne to deliver the address and close the service. As soon as

he had commenced the other workers proceeded to the corner of Willett and Stanton streets, pursued a similar course to secure an audience, and left Mr. McKensie, a lay evangelist, to address them. The other speakers at once proceeded to the corner of Ridge and Stanton streets, and after an audience had been secured, as at the other places, two addresses were delivered. The next place visited was Ridge Street, between Stanton and Houston streets, where addresses were delivered by Messrs. Bonham, Munroe, and McKersie.

As the services are held under the sanction of the Mayor of the city, the speakers are entitled to protection, and the Mayor has written a mandate to this effect to the chief of the police. But on Sunday no police were applied for, and none were needed. The assemblies at the different places described were orderly and attentive. From some of the centres many who are unable to pay pew rent heard the message of God's love, and the poor had the Gospel preached unto them through obedience to the mandate, "*Go into the streets.*" In addition to those assembled around the speakers, many listened from their tenement-houses seven or eight stories in height. At the service last mentioned, the numerous heads at their windows resembled the people in galleries, towering tier above tier. Many seemed deeply interested, and at the close of some of the services children stretched forth their little hands to shake hands with the speakers.

During the continuance of the services described in connection with the Stanton Street Mission, two others were held under the direction of Mr. Wetmore—one in the square at Suffolk and Houston streets, the other at the corner of Houston Street and Second Avenue. Each was largely attended, and several addresses were delivered.

SERVICES AT NEW CENTRES.

On Sunday, August 29th, the head of the House of the Evangelists and the students inaugurated street services at the corner of Ridge and Stanton streets, Grand and Willett streets, junction of Grand Street and East Broadway, corner of Delancey and Mangin streets, the square at the foot of Delancey Street, Mangin Street between Delancey and Rivington streets, Rivington Street between Mangin and Lewis streets, Lewis Street between Stanton and Houston streets. Another service was held in the square near Second Street and Avenue D. Services were also held at the foot of Second Avenue and Houston Street, and in the square at Suffolk and Houston streets, by Mr. Wetmore, superintendent of the Sunday-schools of the Stanton Street Mission.

Through the out-door services, many who by the Church are practically forsaken heard that "God is love." Some whom exorbitant pew rents have deprived of the "means of grace," and left destitute of "the hope of glory," heard that Christ died for them. Those whose attire would make them unwelcome in some churches learned that Christ loved and mingled with the poor, and designed that to the poor His Gospel should be preached. Many who are struggling with poverty and pining in want learned that God's mercies are free to all. At each centre the Lord's Prayer was recited in unison, and many heard the ascending sound, "*Our* Father who art in heaven." And even should they die before they can be enrolled on parish registers, the Lord will not condemn those who told them that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life."

SUNDAY DESECRATION.

Should a stranger visit the centres of the out-door services, the sight would astonish his eyes and move his heart. The occupants of the successive blocks of tenement-houses make the sidewalks almost impassable. Many stores are open on Sundays, and much business is transacted. The numerous beer saloons are crowded, and Sunday is their owners' market day. Hundreds of thousands are remote from "attractive churches," and never hear "acceptable preachers;" and many have cause to say, "No man careth for OUR souls!" And should some of our clergy, who are suffering from hypochondria by reason of unrented and unoccupied pews, visit the street-service centres, and see the multitudes listening on the sidewalks and in the roads, and from the numerous windows of the tenement-houses, and some from their lofty summits, and just sound in their ears a note of warning, this would "help them," and benefit their hearers. All around the unsaved are perishing. Who will resolve to use the means to save them? Soon we shall be called to render an account, and that we may not be condemned for having "left undone those things which we ought to have done," what our hands find to do for God let us do with all our might.

On Sunday, October 3d, services were held in several new places. Though in the morning the sun was hid, and the rain descended, and the prospect for out-door services was gloomy, at noon the clouds dispersed, the sun shone forth, and the sky was clear and bright.

Between noon and dark Messrs. Bonham, Duganne, Munroe, Gillespie, McKensie, and Armstrong, of the House of the Evangelists, and Mr. Wetmore, the devoted laborer in the Stanton Street Mission, held in all thirteen open-air services. Glad tidings to the perishing were sounded at the following centres: Willett and Stanton streets, Hous-

ton Street and Avenue D, Ridge Street between Houston and Stanton streets, Sheriff Street between Stanton and Houston streets, Orchard Street, and in Ludlow Street between the streets last named, Grand Street near Sheriff Street, Pitt Street between Delancey and Broome streets, Rivington and Sheriff streets, Ludlow Street between Stanton and Rivington streets, in the square at Suffolk and Houston streets, and in Houston Street at the foot of Second Avenue.

The desire for tracts was so great that to avoid the inconvenience of surrounding pressure, leaving no room to use the elbows, the head of the House gave packages of tracts to several of the students, and sent one in one direction, and another in another, so that the crowd divided and followed them to obtain copies. The numerous outstretched hands, and the commingling of the various voices, crying, "Give me one," and the earnest and anxious faces presented an interesting sight and study. One little girl, however, certainly mistook our ecclesiastical relation, for she implored a tract, saying, "Do give me one, for *I* am a Roman Catholic." But the street-preaching company are not *Roman* Catholics, neither was the fragrance from the gutters like the ascending fragrance from Roman Catholic swinging censers, nor even like the fragrance of the flowers in some of the chancels of our Gothic churches.

On one occasion, to obtain more tracts, a number followed the street workers until the crowd numbered about two thousand. The out-door services were continued until the weather made it impracticable to hold any more. The street services specially prepared the way for a thorough system of tenement-house visitation.

In addition to the numerous services mentioned, the students spent a portion of five days every week in patient visitation from floor to floor of the towering tenement-

houses, and in cases of necessity also visit on Saturday and Sunday. Some of the buildings contain from ten to twenty families, numbering from seventy to a hundred persons. Their sphere of labor extends from the Bowery on the west of the church centre to Ridge Street on the east, and from Houston Street on the north to Delancey Street on the south, embracing a population of not less than ten thousand persons, of all classes, creeds, and nationalities. In this crowded region fearful moral evils reign, and the spiritual destitution is painful to contemplate.

A WARNING REJECTED.

On Monday, September 20th, a devoted member of the House of the Evangelists, Mr. Munroe, attempted to enter the house of a godless man to point out to him the way of life, but he refused to admit him. He not only kept his hand on the door of his house, but also barred his heart against the Saviour. When the messenger of mercy left him, he invited him to attend the house of God, and gave him a tract setting forth God's great love and the way of salvation. Voluntarily and deliberately he refuses the only Saviour, and bars the door of life against himself.

HIS HARVEST OF MERCY HAS PASSED.

On the following day he ascends a new fire-escape to test its strength. Through some defect the ladder breaks, and the poor man falls with violence, and is fatally injured.

> "When thy mortal life is fled,
> When the death-shades o'er thee spread,
> When is finished thy career,
> Sinner, where wilt thou appear?"

Within seventeen hours after he received his *last* warning, having given orders that his funeral be without any religious ceremony, the mercy-rejecter dies.

EVANGELISTIC WORK IN RICHMOND.

Mr. J. Rothwell, during leave of absence to attend the International Convention of the Young Men's Christian Association at Richmond, was invited to tarry to conduct special services for a week. There were held daily a morning prayer and conference meeting, an open-air meeting in the evening, and a general meeting in the Association Hall.

Mr. Rothwell reports that the morning meeting was greatly blessed to believers, and was the means of stirring up Christians to greater activity in the cause of the Master. One old man remarked that before those meetings commenced he thought all that was required of him was to attend church and teach in Sunday-school. But now he felt that he must go and preach the Gospel to the poor. Quite a number of similar incidents came under our notice as a result of the morning meetings. *The open-air services* were the means of reaching many careless ones, and at the close of each service as many as thirty or forty held up their hands for prayer. Many hardened sinners were affected to tears, and almost every night, by their own request, some were spoken to personally about their souls. The evening meeting was also successful; a prominent citizen remarked of one of them, that he never was at such a meeting in his life. Page after page might be filled, giving an account of the encouraging incidents in connection with these services. A young minister, who could command a large salary, refused to accept it, and was so impressed with the open-air services that he intends giving his life to work among the masses in the Southern States.

SPECIAL WORK IN CANADA.

My special work in Canada was among 1350 volunteers, who were in camp twelve days. During this period, assisted

by several brethren, seventeen open-air services were held, at twelve of which I delivered addresses. Two officers of one regiment professed conversion, and many others were deeply impressed. Tracts were distributed to nearly all the men, and many, on the breaking up of the camp, thanked us heartily for our endeavors to tell them "the old, old story of Jesus and His love." At Manchester, a short distance from Richmond, Va., I assisted in the formation of a Sunday-school, which started with twenty-one children and eleven adults. In the city of Kingston, Canada, I assisted in several services, after which I returned to the Home before leaving again for Richmond, Va.

I. ROTHWELL.

SUMMARY OF WORK DONE FROM JULY 1 TO DECEMBER 31.

The members of the House of the Evangelists took part in 485 services, attended 492 prayer-meetings, delivered 525 addresses, made 8326 visits to families in tenement-houses, read the Scriptures to 1230 persons, prayed with 1245 individuals, distributed 30,362 pages of tracts, held 3856 religious conversations, and invited 8112 persons to attend church or Sunday-school. Cottage services have been held at times, and occasional services at the school for girls in St. Mark's Place. On several evenings all the students held a special service at the Church of the Mediator, Eleventh Avenue and Fifty-first Street.

Respectfully submitted,

J. W. BONHAM.

The House of the Evangelists thus strove to do the Gospel work for the masses which the times demand. The rector of a church in Cleveland, Ohio, came to New York to obtain, if practicable, a lay member of the House of the Evangelists to labor among the poor in his parish. He said: "I much prefer to secure a layman who has had

practical experience ; for he would be more useful to me than an *inexperienced* deacon, who may not be adapted to *the* work I desire to have him do." Mr. Rothwell was so promising that he was invited to labor in Canada. Mr. J. Bushell is an ordained foreign missionary. Mr. Munroe has been ordained. The Rev. Mr. Colcord conducted the evangelistic services held Sunday afternoons for several years in Chickering Hall, which was usually filled. The Rev. James Duganne and the Rev. Theodore A. Waterman are Presbyters in Pennsylvania. Among others who are useful is the highly esteemed assistant minister of the Church of the Holy Trinity, New York City, the Rev. Kennard Mackenzie.

During the short period the author was "Head of the House of the Evangelists" he preached in "the Church of the Reformation" on Sundays. B. C. Wetmore, Esq., was the efficient superintendent of the crowded Sunday-school. The members of the House were among his numerous teachers and workers. During the year 1885 the trustees transferred the property to a new Board, including wealthy laymen of St. George's Church. Mr. Wetmore's long-cherished desire to see a new church edifice, with suitable rooms for evangelistic purposes, will soon be gratified. The corner-stone of the new church on the old site was laid Monday, October 19th, 1885, by the Rt. Rev. H. C. Potter, D.D. Among the clergy present were the Rev. Messrs. Rainsford, Morgan, Maguire, Hyland, Bonham, and Dr. E. F. Miles, the minister in charge, who conducts the service in a church in the vicinity. Among the prominent laity present were Messrs. Wetmore and Cutting. Addresses were made by the Assistant Bishop and by the Rev. W. S. Rainsford, Rector of St. George's. A history of the corporation was read by Benjamin C. Wetmore, President of the Board of Trustees.

This history was then placed in the corner-stone, together with copies of the Bible, Prayer-Book, *The Churchman*, *Parish Visitor*, the Church Almanac, copies of the New York dailies, etc. The stone being duly laid, was struck with the mallet three times by the Assistant Bishop as he repeated the words, "In the name of the Father, and of the Son, and of the Holy Ghost."

The Rev. T. Hyland read part of the service. A large chorus led the hearty singing. The address of the Rev. Mr. Rainsford and of the Assistant Bishop were not theoretical, but *very* practical. Attached to the church will be the parsonage. The basement of the new building will contain kitchen, gymnasium, lavatories, etc. On the ground floor will be rooms for the Sunday-school, industrial school, etc., the space being large enough to accommodate a thousand children. The church proper will be on the floor above, the dimensions being 86x42. It is understood that on this story are also to be reception-rooms. The cost of the building will be $46,000, all of which has been subscribed. The architect is Mr. Charles C. Haight.

At the laying of the corner-stone the standing space on the first floor was crowded; also the space in front of the church. The windows of the towering tenements opposite, floor above floor, were filled with the projecting heads of the variegated multitudes, who were anxious to hear the hymns and the words of the service and the addresses. Some facts in the foregoing sketch of the faithful work of Mr. Wetmore and his co-laborers are in the soldered box inside the corner-stone. Therefore some persons may be interested to read them hereafter.

The second summer after Evangelist Bonham held the mission in the Church of the Holy Trinity described in Part III., Chapter IX., on four Sunday evenings he preached in the Gospel tent, and between the last two Sundays held

special mission services. On the four Sunday evenings the tent was crowded ; hundreds stood around its large circle. The annex tent was filled, many listened standing at the tent's entrance, and some on the opposite side of the street. Each Sunday evening sermon was followed by an earnest address by one of the Church of the Holy Trinity Lay Preachers' Association, talented and prominent citizens. They also instructed the numerous "inquirers" who entered the annex tent when the service in the large tent had closed. May the recent "Advent Mission" induce them to arise and shine more brightly than ever before !

CHAPTER XII.

PAROCHIAL MISSIONS INTRODUCED IN NEW ORLEANS, LA.

The Mission in Calvary Church—The Bishop's Interest in the Services—A Suicide Prevented—Mission in Mobile, Ala.—Missions in Birmingham—Bishop Wilmer's Foresight—Missions in Louisville, Ky.—The Evangelist in Indiana.

"THROUGH the zeal of the Rev. S. Burford, Rector of Calvary Church, New Orleans, parochial missions were first inaugurated in Louisiana. The mission services held in his parish were conducted without noise or excitement. Each week-day four services were held, and six on Sundays. During the eight days of its continuance the Evangelist, the Rev. J. W. Bonham, preached ten times, and took part in the other services. The Rector of the parish labored with great earnestness, and gave most of the 'instructions' at the service following the sermon. Most of the city clergy and others were present at several of the services, also representatives from the different parishes. On several occasions the Bishop of the diocese was present.* The Rev. Dr. Harris, now the Bishop of Michigan, manifested great interest in the progress of the mission. A man who had resolved to commit suicide was through the mission saved.

"At the last service, after the sermon by the Evangelist, the Bishop made a very impressive address, expressed his sympathy with the movement, and uttered words of encouragement. Before the closing prayers and the benedic-

* He now sleeps in Jesus.

tion the Rector narrated how he had been cheered by the present results of the mission. Those who each morning celebrated the Holy Communion experienced soul refreshment. Those who attended the Monday Litany service felt increased devotion. Of those present at the nightly mission service, some had voluntarily offered themselves as candidates for confirmation. May the mission resemble bread cast upon the waters, that shall be seen after many days!

"During the Evangelist's stay in New Orleans he also officiated in Christ Church, and in Trinity Church, and in Mount Olivet Church, Algiers. Last Sunday evening an interesting service was held, inaugurating a new effort for the colored people. About 500 freedmen were present, and paid deep attention to the sermon preached by the colored clergyman who will have charge of the movement, and also to the earnest address made by the Rev. S. Burford, Rector Calvary Church, whose heart is moved to further every good work."* The missioner had arranged to conduct a mission in Christ Church; but as the Rev. C. Fair, D.D., received word that his beloved mother was dying, and left at once for Ireland, and the aged Rector was very feeble, the proposed mission was not held.

THE MISSION IN MOBILE, ALABAMA,

was held in Trinity Church. The Rector, the Rev. J. A. Massey, D.D., as part of the preparation for the mission, with Bishop Wilmer's approval, reprinted and circulated the fervent pastoral of the Bishop of Long Island.† He heartily co-operated with the missioner, and made his two weeks' visit very pleasant.

The New York *Church Journal* published a sketch of the

* *Church Journal.*

† See Part III., Chapter X.

mission : " The Church Evangelist, the Rev. J.W. Bonham, recently held a mission in Trinity Church, Mobile, of which the Rev. J. A. Massey, D.D., is Rector. The mission commenced Sunday, January 3d, and closed Wednesday, January 13th. The Rt. Rev. Bishop of the diocese is in full sympathy with the movement. The Sunday before the mission began he preached an appropriate preparatory sermon, and was present at its inauguration, and celebrated the Holy Communion.

" During the mission about forty services were held, at several of which the Rev. T. J. Beard, of the Bishop's Church, St. John's, and the Rev. W. J. Lemon, of Livingston, participated. The Evangelist preached seventeen sermons, delivered one address to the Sunday-school, was present at the other services, and preached twice the Sunday after the mission had closed.

" Though the weather was unpropitious, the mission services were well attended, and on some occasions the audiences were unusually large. At several of the noonday services between two and three hundred persons were present. The mission was closed by a special noonday service at 12 o'clock on Wednesday, the 13th instant. After the Litany and Ante-Communion service, the Evangelist preached on ' The Duty and Advantages of Constant Labor for the Lord,' based on 1 Cor. 15 : 58. The sermon set forth : 1. The work commanded. 2. The mode of performance. 3. The inspiring motive. At the close of the sermon the hymn, '*Hark! hark! my soul*,' was sung :

> ' Onward we go, for still we hear them singing,
> Come, weary souls, for Jesus bids you come ;
> And through the dark, its echoes sweetly ringing,
> The music of the Gospel leads us home.'

" A large number remained to celebrate the Holy Communion, and the mission closed.

"The Rector of Trinity parish is deeply interested for the welfare of those who have long neglected their duty and despised their privileges. His heart yearns for the salvation of the godless living within sound of the church bell, but who have turned a deaf ear to its summons to come and hear the voice of mercy.

"Appreciating the true work of the Church, and anxious to reach the unsaved within the bounds of his parish, he has urged his people to 'come to the help of the Lord; to the help of the Lord against the mighty.' On the evening after the mission closed, a goodly number of communicants *pledged themselves to act as workers to bring the godless within the circle of the means of grace.* Neat cards have been printed giving notice of the Sunday and week-day services, and that '*strangers are always welcome.*'

"On the Sunday following the closing service of the mission, the Rector gave notice that hereafter 'on Sunday evenings *all the pews in the church will be free!*' He earnestly urged his people to avoid the sin of selfishness, and to practise self-denial for the good of others; also to refrain from visiting and from receiving callers Sundays, that they may be present themselves at the free Sunday evening services."

After the mission ended the Rector declined to have the high box pulpit returned to its old place, and preached in front of the chancel. An eccentric preacher said: "The survival of Christianity after having been preached in old-fashioned high pulpits is a proof of its divinity!"

THE MISSION IN BIRMINGHAM, ALABAMA.

At the close of the mission in Trinity Church, Mobile, the Evangelist accepted an invitation from the Bishop of the diocese to visit Birmingham, a place in which the Bishop is deeply interested, and whose work proves that he is an

overseer awake, and looking out for Zion; for while keen-eyed capitalists saw the advantages of a city near the intersection of the extended lines of the Alabama and Chattanooga, and the Nashville, Louisville and great Southern Railroad, and combined to purchase for its site 4000 acres of land in the centre of a beautiful valley, through Episcopal foresight Bishop Wilmer saw that *in* this fair region of picturesque fields and hills, with springs and running streams, our Zion might arise and shine.

Usually *others* are the *pioneers*, who in *new* places form Sunday-schools and first gather congregations; and "*The Church*," instead of obeying the mandate "*Go*," too often waits for the invitation "*Come*." Frequently a missionary is sent, *after* a few Church families have moved thither, to give an occasional service to a now hungering few, who in the city they left attended "our beautiful service" *only* on Sunday *mornings*. But through the Bishop's *oversight* and *foresight* the Church was not allowed to *follow* the denominations, and arrive *last*, and *very late*, and *then* to minister *specially* to "a few *Church* families." Moreover, realizing the importance of having "the right man in the right place," instead of sending a clergyman with exhausted powers to perform the hard work essential to a good parochial foundation, and from whom God requires no such service, because he has faithfully served his day and generation, and whom the Church should comfortably support in consideration of his past faithfulness—instead of sending a needy clergyman to minister specially to keep him from starving, the Bishop was providentially able to send to this important field an earnest churchman, who had recently given up a lucrative legal practice to become a minister of Christ, the Rev. P. A. Fitts, who held his first service soon after the city was incorporated.

That the Church should be pioneer caused expression of

astonishment from some who considered this a departure from her usual mode of working. But in less than five months after Mr. Fitts's first service, a comfortable building was erected, and though there are now six places of public worship in this new city, our Church was not last, but the first.

Already the communicants of the Church of the Advent, the first place of worship opened, number 85, and with the parishioners number 155, while the regular congregation is the largest in the city. And because our Church is leading, instead of following, she is highly respected, and her influence is extending. The devoted Rector is an earnest worker, and held in great esteem ; and as a few words of encouragement oil the wheels of labor, his friends are not afraid to speak them. Bouquets of appreciation placed in a Rector's hand while he is alive do more good than the large number placed on his coffin when he cannot breathe their fragrance. The Rector is also much cheered by the energy of the men of his parish, who, instead of leaving the financial drudgery to be done by devoted ladies, perform it themselves.

For a larger church edifice, and a rectory, lots in a fine central location have already been secured, and the title vested in the Bishop and his successors. Though the parish may have to struggle to erect the buildings adapted to the growing wants of the place, the author hopes that it may not be "a struggling parish" perpetually, and keep on the outside those afraid of struggles, nor, like others, depend for aid on the "missionary stipend" for over forty years !

The ten days' mission in the Church of the Advent greatly cheered the Rector and the people. Those who attended the services held during its continuance seemed deeply interested, and on some occasions several ministers of the denominations were present. The solemnity and

serenity of worship on the Lord's day characterized all the services.

THE PAROCHIAL MISSION IN LOUISVILLE, KENTUCKY.

At the time of the Evangelist's arrival in Louisville, the largest halls were crowded by persons interested in the labors of two lay evangelists, who preach and sing the Gospel.* Without discussing the mode or the results, it is a fact worthy of consideration that when services are started for the welfare of the masses, and are so conducted that the people are permitted to sing old hymns to familiar tunes, or to join in the chorus of a new one, such services are crowded when the sun shines and when the rain descends, and large numbers profess to have received great benefit. At certain periods a wave of revival sweeps over the country, and those to whom the Church has not ministered flock to the services. It is affirmed that the hardest soil to cultivate is that by a revival burnt all over.

In view of this, should not the Church put forth her *undeveloped* power, bring out her unused implements of spiritual husbandry, cultivate the soil *herself*, and make it what it should be? With her complete circle of doctrine and Apostolic polity, why allow such multitudes to be allured by doctrine and polity fearfully mutilated? If Episcopalians were allowed by quartettes to sing their own Venite, Gloria in Excelsis, grand Te Deum, and our own rich hymns, would they by the hundred go night after night where they can gratify their desire to lift up their voice in praise by joining in "*inferior* psalmody"? Often in small towns and villages the hopes of rectors vanish, by learning that a number of young people whom they ex-

* Messrs. Whittle and Bliss. Mr. Bliss was afterward killed at the accident, etc., at Ashtabula.

pected would join the confirmation class have been "converted at a revival," and feel it their duty to join where they *got* a blessing! Now, when a great revival is in progress, is it not desirable that special services should be at once started in parishes to benefit our own people, and bring in the godless? As it is said after a denominational revival "the soil is so very hard to cultivate," is it not the *duty* of the Church to *take possession* of the soil *before* it becomes "*burned all over*"? As every few years a large number of young people are "*brought in*" under revivals, and many "*fall away*," should we not labor to *first* influence them, and then place them under proper Church nurture? A wave of revival is *now* spreading from place to place, and if we treat the matter with indifference, another generation of souls will be "*burned all over*" and lost to the church!

The Rev. Mr. Bonham while at Louisville, Ky., was "interviewed." While willingly answering such questions as tended to draw out information in regard to the nature and mode of the work, there was a marked reticence when asked to contribute to the gossiping appetites of newspaper readers. In answer to the inquiry, "Will you please state some facts about yourself?" he replied: "Ministers of the Cross should hide themselves behind the Cross. In the New Testament is a book of the 'Acts of the Apostles,' giving an account of their labors and trials, but personal descriptions that would merely gratify a morbid curiosity are wisely withheld. While we now have 'pen and ink sketches of popular preachers,' we have no such sketches of popular Prophets and Apostles."

We extract a few inquiries and answers:

"R.—Are there any manifestations of emotion at Church mission services?

"Mr. B.—The manifestations at Church missions are

holy fervor, but no excitement ; intense emotion, but under control. The services are characterized by perfect order, exceeding calmness, strange stillness overawing, and peaceful serenity. Believing that the Lord is in His holy temple, we teach that true worshippers avoid all irreverence, and manifest due solemnity.

" R.—What have missions accomplished ?

" Mr. B.—Through missions many wandering sheep have been reclaimed. Many of the godless have been converted. Faith has been quickened, and Christian love deepened. The flame of clerical zeal has been diffused, and fraternal sympathy deepened. A fresh life has been communicated to the ministry, and a power developed that seemed unknown before.

" R.—Wherein does a Church mission differ from ordinary revivals ?

" Mr. B.—The specific object of a Church mission is, not to excite temporary emotions, but by successive impressions of Gospel truth to facilitate the decision of the will to accept Christ as the only Saviour, and to faithfully serve Him. The Gospel is brought to harmoniously bear upon the intellect, heart, will, and conscience ; and when a sinner is converted he is taught that he has merely taken the first step in a life of penitence and holiness.

" R.—Do those benefited by mission services remain steadfast ?

" Mr. B.—The majority remain steadfast, because they are taught that conversion is merely turning from sin to holiness, and are placed under the church's system of spiritual nurture, leading them step after step up the ladder of the means of grace. After the Prodigal's will was moved to say, ' I will arise and go to my father,' he needed cleansing, comely raiment, and nutritious food. The Rev. Mr. Wilkinson, author of ' Guide to a Devout Life,' has shown

that persons converted through mission services, after years of trial, have died in peaceful triumph."

On Sunday the Evangelist delivered a lecture on Parochial Missions. Grace Church was crowded, and extra seats provided. On the following Tuesday he commenced a mission in Grace Church. The Rev. L. P. Tschiffely, the Rector, took hold of the mission with energy, and his zealous lay helper and supporter, J. V. Cowling, Esq., contributed the principal part of the expense. The large posters which gave notice of the services contained the following :

"The mission is intended for *all.* It is for the *unbelieving.* Come and hear the blessed Gospel of the grace of God. It is the power of God unto salvation to every one that believeth, and faith cometh by hearing, and hearing by the *Word of God.*

"It is for the *believer.* Come and hear, that you may have your faith confirmed and strengthened ; that your joy in the Lord may be increased ; that you may be stirred up to more entire consecration of heart and life to Him who has done so much for you. . . . Pray much for the presence and effectual working of God the Holy Ghost. 'The Spirit and the Bride say, Come,' etc.

"LOUIS P. TSCHIFFELY, Rector."*

The mission at Grace Church continued thirteen days. On the evening after this mission closed the author commenced a mission in Calvary Church. Some who attended all the services at Grace Church were present at the services in Calvary Church. The Rev. Dr. Perkins, of St. Paul's, and other clergymen were present when not detained by Lenten services in their own parishes. The recently consecrated Assistant Bishop arrived during the mission in

* Recently entered into rest.

Calvary Church, was present when not detained by other duties, and spoke words of encouragement, and gave wise counsel. The mission in this parish continued eight days. The Evangelist was sorry that he could not accept the Bishop's invitation to accompany him on a mission to help the struggling parishes; but having preached equal to two sermons daily for twenty-one successive days, he needed a little rest.

The Evangelist next visited Indianapolis, Ind., and was invited by the Rev. E. A. Bradley, Rector of Christ Church, and rectors of other parishes to tarry to hold a mission. Sunday morning he preached in Christ Church. In the evening he delivered a lecture in the large cathedral, which was crowded. A severe snow-storm during the week, which made the streets almost impassable, interfered with the attendance at the mission services, at which Bishop Talbot presided.* The good results of the mission previously conducted by the Rev. P. B. Morgan, described in Part III., Chapter VI., induced the Bishop and visitors to desire another.

* The Bishop is now with the blessed in Paradise.

CHAPTER XIII.

THE MISSION IN TRINITY CHURCH, WASHINGTON, D. C.

Twelve Days' Mission in the Church of the Incarnation—Bible Readings in Lincoln Hall—Sermons in the Church of the Ascension—Wesley and "Dear Sammy"—Financial Salt.

While in Washington the C. N. Y. Evangelist preached on four Sundays at Trinity Church, the Rev. T. G. Addison, D.D., Rector. On the third Sunday we commenced a mission, which closed the next Sunday evening. The Rector read the liturgical service. The Evangelist preached the mission sermons, and gave the instructions. The large church was not filled at the week-night services, but large congregations were present at the services on Sundays. Soon afterward *the Rev. W. S. Rainsford* commenced a mission ; as there had been more preparation, the congregations were larger and the interest awakened greater. His fame as the missioner who had held a successful mission in Baltimore induced many who were not Episcopalians to attend the services, a number of whom were blessed through his labors.

The Rector of the Church of the Incarnation, Washington, the Rev. I. L. Townsend, S.T.D., succeeded the author as the Rector of *St. Paul's Church, Peoria, Ill.*, after he resigned, and became an Evangelist. By special arrangement, a twelve-days' mission was held in the Church of the Incarnation. At the daily noonday services on week-

days one of the rectors in the city delivered an address. The mission sermon each evening was preached by the Evangelist, and after a hymn he gave the instruction. Rectors in the city took great interest in the mission, and rendered efficient aid. The services were well attended and the people interested. The Sunday on which the mission closed, as the Evangelist had learned that the Wardens and Vestry and people were satisfied with the manifest results of the mission, he appealed to them to contribute money for a "Diaconite memorial of the mission." At the close of the service in the morning and afternoon a liberal offertory was received, also the names of persons who would subscribe for this fund a certain sum weekly. In about two weeks after the mission closed Dr. Townsend had his Deacon to assist him; and a local mission was committed to his care. The Rectors, Wardens, and Vestry sent complimentary resolutions to the Evangelist, which, to avoid blushing, he will not publish. After the mission he preached twice in the Church of the Ascension, called the Bishop's Church; but the Rev. J. H. Elliott is the Rector. For one week he gave a series of

BIBLE READINGS IN LINCOLN HALL.

The general topic of the Bible Readings was "*The Kingdom of God.*" The texts were chalked on a large blackboard, that any who so desired could write them in the margins of their Bible or on paper for future study.

The first reading defined the phrase "The Kingdom of Heaven," which set before us the Messianic administration of the wondrous scheme of mercy, and embraces the historical, actual, and prophetical.

The phrase is used (*a*) respecting the *Jewish economy* (Ezek. 21 : 27; Matt. 21 : 43; Acts 1 : 6); (*b*) respecting the *Gospel dispensation* (Matt. 3 : 2; 12 : 28; Luke 11 : 20); and

(*c*) in reference to the *Dispensation of eternal fruition* (Dan. 2 : 35 ; 7 : 13, 14 ; Matt. 6 : 10, 13 ; Luke 12 : 32 ; 21 : 31 ; Rev. 11 : 15).

The phrases Kingdom of God and Kingdom of Heaven are sometimes used when either the Messianic King, or His subjects, or His laws, or the Kingdom's now usurped territory, or the present or future privileges are specially referred to.

The second reading described the King, who (*a*) is specially brought to view in Matt. 6 : 33 ; Luke 12 : 31—literally seek Christ ; Luke 17 : 21—marginal reading "among you ;" and in Luke 19 : 12, 15. (*b*) The subjects are called "the Kingdom" in Matt. 25 : 1, and are specially alluded to in Eph. 2 : 22; 5 : 23, 25, 27 ; Rev. 19 : 6–9. (*c*) The laws are summed up in Matt. 18 : 3 ; 22 : 37–40 ; John 3 : 3, 5 ; 13 : 34 ; 1 John 2 : 3, 5, 10, 15 ; 3 : 24 ; 5 : 1–5. (*d*) The territory is brought to view in Dan. 2 : 44 ; 7 : 18 ; Isa. 65 : 17, 18 ; and the overthrow of its usurpers in Ps. 2 : 8, 9 ; 37 : 9, 35 ; Matt. 13 : 41 ; 1 Cor. 6 : 9 ; Rev. 2 : 27 ; 21 : 27.

The third reading referred to the keys of the kingdom, which (*a*) symbolize authority to administer government (Isa. 22 : 22) ; power to confine or to release (Rev. 1 : 18) ; ability to place or to remove obstacles (Rev. 3 : 7, 8) ; the disposition to impart or to withhold knowledge (Luke 11 : 52) ; authority to preach the Gospel, administer its ordinances, set forth its laws, and administer discipline (Matt. 16 : 19 ; 18 : 15–18).

(*b*) The keys of the kingdom of heaven were promised *first* to St. Peter, because he was the *first* who opened to view the laws and privileges of the kingdom after Christ's ascension. (*c*) The keys symbolized St. Peter's acts by apostolic authority, as recorded in Acts 3 : 7 ; 5 : 5 ; 9 : 34, 40, 41 ; 15 : 7, 8. But the *same* authority was

given to *all* the Apostles after Christ's transfiguration (Matt. 18 : 18 ; John 20 : 22, 23). Civil ministers, in the *name* of the government, pronounce men acquitted or condemned. The ministers of Christ have authority to pronounce men guilty or innocent whenever they break or keep the laws of His kingdom. The proclamation that "the unrighteous shall *not* inherit the kingdom of God" was pre-echoed by the Old Testament mandate respecting the *unhealed* leper : "*Pronounce* him *unclean!*" (Lev. 13 : 3, 11.) *The* proclamation, "There is therefore now *no condemnation* to them who are in Christ Jesus, who walk not after the flesh but after the Spirit" (Rom. 8 : 1), was also pre-sounded in the command respecting the *healed* leper—"*Pronounce* him *clean*" (Lev. 13 : 23, 28, 37 ; 14 : 11–20). The blood of Jesus Christ cleanseth from all sin ! (1 John 1 : 7.)

The fourth reading set forth (*a*) present privileges of the subjects of the kingdom—heirship and assurance of pardon, and the joyful hope of fruition (Job 19 : 25–27 ; Matt. 5 : 3–12 ; Mark 16 : 16 ; Rom. 8 : 3, 28 ; 14 : 17 ; 1 John 3 : 14 ; Col. 1 : 13 ; James 2 : 5).

(*b*) Future privileges—the eternal possession of the purified and glorified earth (Ps. 37 : 11 ; Dan. 7 : 27 ; Matt. 5 : 5 ; 25 : 34 ; 2 Pet. 1 : 11 ; Rev. 11 : 18 ; 21 : 4).

The fifth reading had reference to the kingdom organized at Christ's return to judge the world (2 Tim. 4 : 1). The *King now* on the Father's throne will *then* reign on his own throne (Rev. 3 : 21). The *heirs* now scattered will be collected and glorified (Matt. 25 : 34 ; Eph. 1 : 10 ; 1 Cor. 15 : 41–44). The redeemed territory will be recovered and cleansed (Eph. 1 : 14 ; 1 Cor. 15 : 24 ; 2 Pet. 3 : 10–14 ; Rev. 21 : 1, 5). The glorified Messiah will then personally reign with His saints forever and ever (Dan. 2 : 44 ; 7 : 13, 14 ; Matt. 16 : 27 ; Acts 1 : 11 ; Rev. 1 : 7 ;

11 : 15 ; 22 : 4). Then the promises will be fulfilled in Isa. 11 : 9 ; Matt. 13 : 43 ; Luke 12 : 32 ; 13 : 29 ; Rev. 5 : 9, 10—*And we shall reign on the earth.*

The closing reading answered the question, "*Who will be excluded?*" (*a*) For such as be blessed of Him shall inherit the earth ; and they that be cursed of Him shall be cut off (Ps. 37 : 9, 22). The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend (Matt. 13 : 30, 41, 42).

Then shall He say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels (Matt. 25 : 41). (*b*) Know ye not that the unrighteous shall not inherit the kingdom of God ? Be not deceived ; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God (1 Cor. 6 : 9, 10). (*c*) And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie ; but they which are written in the Lamb's book of life (Rev. 21 : 27).

(*d*) He that is unjust, let him be unjust still ; and he which is filthy, let him be filthy still ; and he that is righteous, let him be righteous still ; and he that is holy, let him be holy still. And, behold, I come quickly ; and my reward is with me, to give every man according as his work shall be. Blessed are they that do His commandments, that they might have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie (Rev. 22 : 11–15).

(*e*) Repent ye : for the kingdom of Heaven is at hand (Matt. 3 : 2).

At the closing reading an offertory was made for the ex-

penses of the hall. The business manager who had made an address, respecting "the usefulness of the readings," reckoned the offertory. Afterward he kindly gave an official receipt "in full," though the amount of the offertory was less than the regular charge for the use of Lincoln Hall.

The Bible Reader accepted an invitation to be his guest; but, unlike the guest at any hotel, he received no bill from his host! He knew that "the earth is the Lord's, and the fulness thereof," and the power to amass wealth God gave, and all the precious metals God veined in their mines, and that the compensation His ministers receive from those to whom they are sent or go to, in order to minister in His name, should not be received as alms are received by beggars. God is not a pauper nor His servants beneficiaries. They could make money like other men, had *they* devoted themselves to the service of mammon. John Wesley also realized this; for when he knew that one of his preachers, *Mr. S. Bradburn*, needed money, he immediately wrote him a letter, and enclosed therein two five-pound notes. Instead of saying, "I have so many calls for aid, do not expect this to be repeated"— which had not been expected, nor the money in the letter—he wrote:

"DEAR SAMMY: Trust in the Lord, and be doing good. Dwell in the land, and, verily, thou shalt be fed.

"Yours,

"JOHN WESLEY."

To this note Mr. Bradburn at once responded:

"DEAR MR. WESLEY: I have often read the verse which you quote to me, but have never before found it accompanied by such *excellent notes*. Yours,

"SAMUEL BRADBURN."

This little playfulness did not add to his depression;

for the "faithful old preacher" was lifted out of the depths, and went on his way rejoicing, more useful than ever.

As the gentleman in Washington had by some means learned that his guest had gratuitously preached in the city about fifty Gospel sermons; when the train was ready to start he stepped into the car and handed him a note, saying, "*Take this salt for your porridge*," said "farewell," and hurried off the train. When the receiver opened the note-paper it contained a *new five-dollar bill!* How can he resist the temptation to here record this act of kindness, written with others on his heart!

CHAPTER XIV.

THE GREAT TEMPERANCE MISSION IN WASHINGTON, D. C.

Mr. Edward Murphy in Lincoln Hall—An Irish Blessing—The Cost of "the Blue Ribbon"—Mass Meeting on Capitol Hill—The Speakers Suddenly Disappearing.

THE temperance mission in Lincoln Hall was ably conducted by the eloquent Edward Murphy. On several occasions the crowds outside the hall struggled in vain to reach its entrance. At the close of his introductory lecture, when the packed audience had been greatly stirred by the lecturer's eloquence—looking now at the platform as if he saw the dragon of intemperance, with his poisonous sting protruding, Mr. Murphy in rapid succession used all the terms of denunciation that he could remember in the vocabulary of invective. Now with arms extended and hands clinched, he gives a sudden jump, as if desirous to at once crush the monster's head ; and as his heels come down heavily upon the platform, some who are near him thereon are startled. At this service the White House florist, in the name of the wife of President Hayes, presented to the lecturer a beautiful bouquet, composed of some of the choicest flowers in the President's conservatory.

Though the Bible Reader had specially emphasized "Righteousness" and "the judgment to come," he offered prayer at most of the lectures of Mr. Murphy on "Temperance." But, because again and again the cheerful lecturer had made him blush by compliments, that made

the people smile, the reader may smile also when he learns how the "dear English brother" cured him, that his eulogies might cease. Knowing that the sons of the Emerald Isle value benedictions, for when Mr. Murphy was about to leave his old home, and had said, "I am now off from Ireland to live in free America—good-by, my very dear mother," she uttered her blessing on her son, which he vividly described. When he next uttered at a meeting a complimentary sentence concerning his "dear English brother," the moment the lecturer had taken his seat, the "dear Episcopal brother" arose to speak a word or two without an invitation! Looking into the lecturer's face, in solemn tone he said: "Mr. Murphy, where were *you* born?" He answered, "In old Ireland," and named the place and county. He was next asked: "Do you desire a real Irish blessing?" He answered: "Yes;" and with a solemn face reverently bowed his head to receive the benediction. But the instant his "dear brother" said: "Mr. Murphy, may you *live forever*, and then *die happy*," he placed an open hand close to each side of his head, as if studying what to say as an answer. He then recovered from his surprise at the *nature* of the "real Irish blessing," and united with the audience in a smile, with vocal accompaniments.

Afterward the benedictor received no more public compliments, and could obtain from Mr. Murphy no more answers to personal questions. At a meeting in Lincoln Hall he announced the one who had blessed him as "the *next* speaker." Knowing that the temperance lecturer is a good Methodist, and that Wesley had said, "The true Methodist is the true churchman," the next speaker desired to say, "I am a member of the Mother Church, of which true Methodists are children;" he said: "Mr. Murphy, to what Church do you belong?" Not desiring another "Irish blessing," he replied: "I am not willing to

tell in public the name of the one I am courting." So, as his "dear English brother" had momentarily embarrassed him, he kindly returned the compliment; for the "next speaker" had no notes to guide him, and the answer expected, on which to base a brief eulogy respecting the Church in which Wesley had lived and died, had not been given; without coughing when his vocal chords were in good order, "the next speaker" soon spake on a more temperate theme. Mr. Murphy's temperance lectures in Washington created an interest equal to that enkindled by the Advent Mission in New York City. But as there were three temperance parties in the city, two of them disagreed with *some* of the renowned lecturer's views, simply because to their different powers of vision the *same* circle seemed to be of *different* diameters. One of the economical temperance movement officials complained of the *cost* of so many hundred yards of thin narrow blue ribbon, a very small piece of which was placed on the button-hole of each who had signed the pledge. Others thought that Mr. Murphy expected too many dollars for his continuous services, and more than one person hinted that in view of the eternal reward awaiting him "in the world to come" for such abundant labors, for merely doing his fellow-man good, he surely should not expect much financial compensation "in this present world." One man, who deserves an adjective to his gender for his unmanly conduct, went to the clerk of the hotel to ascertain whether Mr. Murphy or his son and daughter had "extravagant extras!" During the successful orator's stay in Washington several saloons were closed, and the fixtures for sale sent to the auction room. A notice in several of the empty saloon windows read: "This store is to rent." Advertisements had failed to allure any applicants to buy the establishments Mr. Murphy did not eulogize.

"The closing mass-meeting" was held on a Sunday afternoon in front of the Capitol. The steps were used as seats, and crowded. The square platform for speakers, near the Capitol's steps, was surrounded with a rail, to be grasped by whoever made no graceful gestures. In front and around the platform were about 10,000 persons. After the opening hymn, the lecturer requested "my dear brother" to offer prayer; and the Lord's prayer was said. So many voices commingled, that the air seemed to rumble, as when a storm is approaching. The chaplain who was instrumental in Mr. Murphy's conversion and his release from the power that had made him a "prisoner for life"—the penalty for murder in the second degree—for when he was drunk at his own hotel in Portland, he pushed a guest down the front stairs, and the fall killed him; though God has forgiven him, the thought that he was guilty of even unintentional murder makes his heart ache, and large tears dim his good natured eyes. The chaplain who addressed the thousands that Mr. Murphy's eloquence and earnestness had attracted to assemble, was also instrumental in securing the pardon which permitted him to depart from the prison and return to his broken-hearted wife and five hungry children. After several addresses, the closing hymn was sung, and thousands of voices joined in the chorus. Mr. Murphy asked his "dear brother" to pronounce the benediction of peace on the vast multitude. So soon as the "*Amen*" is said a creaking sound is heard! The platform is crowded, but is not equal to the weight. Its floor is four or five feet above the ground. Suddenly a crash is heard! Those on the platform suddenly gravitate toward its centre, and instantly reach the ground beneath it. The melodion is sliding toward the author! With his right hand extended he checks its further descent. Fortunately, on the proper key-note he

starts "Hold the fort, for I am coming." The people heartily unite in the chorus, and thus a panic has been avoided. Though the crash of the floor of the platform was a moment ago heard, and those who stood thereon were seen suddenly sliding from its crushed centre to the ground beneath it, the spectators concluded that had any of the fallen ones' bones been broken, they would not lustily sing, "*Hold the fort, for I am coming.*"

CHAPTER XV.

THE HON. T. L. TULLOCK, THE LATE POSTMASTER.

An Old Friend who was Generally Respected—By Relatives and Intimate Friends he was much Beloved—He Allowed No Friend to Suffer if he could Relieve Him—His Death Lamented—The Solemn Funeral—Published Testimonials.

PART of the several weeks which the author spent in Washington he was the guest of his old friend—once the Postmaster of Portsmouth—the Secretary of the State of New Hampshire. After the inauguration of General Grant as President, he was the chief appointment clerk to certain government offices. His noble heart could not long bear the appeals from old friends for "an official position, with a good room in which the sun shines;" nor could he long endure the lamentations of poor widows whose sons had to be removed from office, to make way for others who had been duly appointed, etc. Soon he resigned, and later he was appointed the Postmaster of Washington. Whoever may criticise the author's prudence in making some private matters public, he is moved to do so by a good motive. The Hon. T. L. Tullock, late Postmaster at Washington, was a devoted and liberal Methodist, whose talented son is now treasurer of the Post-Office. Several years ago the author resolved not to settle as Rector of St. Paul's Church, Hyde Park, Chicago, Ill., whose rich congregation had offered him a good salary. He also declined to "promise to accept" a call to the Rectorship of

a parish in the city. He believed that he could do more for "Christ and the Church" by doing the work of an Evangelist; and without salary or bank account, he resolved to send one of his sons—Joseph Fenner—to Racine College, and at once go forth to do what he so much desired. His old friend kindly loaned him two hundred dollars, to enable him to remit to the treasurer "the fees payable quarterly in *advance*," and to buy "the college uniform."

After the Centennial celebration in Trinity Church, New York, the author said to the Rev. I. L. Townsend, S.T.D.: "How is my old friend, the Hon. T. L. Tullock?" "He died some time ago," the Doctor answered. Hoping that Doctor Townsend had been misinformed, a letter of inquiry sent to Mr. Tullock's son, who is called "a *High* Churchman," was as soon as possible answered:

WASHINGTON, D. C., Oct. 19, 1885.

MY DEAR BRO. BONHAM: Yours of recent date at hand. I have been so very busy in the office that I have been unable to make earlier reply. Your intelligence is only too true. My dear father passed away on the 20th day of June, 1883, very quietly at Atlantic City, N. J., where he had gone for his health. His health had been very poor for some time previous, but not enough to excite alarm. One thing after another conspired to prevent his leaving the city and obtain the respite which usually refreshed him. He died before I knew of his danger. Mrs. Tullock was with him. Enclosed find brief account of funeral.

Hastily yours,

SEYMOUR W. TULLOCK.

When the author was crossing the Atlantic on board the steamship City of Rome, his dear old friend departed this life. This explains why he had not answered a letter, "Has the new Administration affected your official position?" His spirit is now in Paradise with the spirit of the "true Churchman," John Wesley. That the author may find an outlet for his own sorrow, which min-

gles with that of Mr. Tullock's widow and his two sons, he hereby endorses the following testimonial of his beloved friend's worth, which was published in the *Portsmouth Journal*, where he was well known and his departure deeply lamented, as well as in Washington.

FUNERAL OF THOMAS L. TULLOCK.

The remains of Hon. Thomas L. Tullock were on Thursday, the 21st inst., conveyed from Atlantic City, N. J.—where he had died the day preceding—to his home in Washington, D. C. At the station, awaiting their arrival, were the employés of the city post-office, letter-carriers, Masonic delegations, and many intimate friends. Upon the arrival of the train the letter-carriers took a position in line opposite the car, from which eight of their number tenderly lifted the casket containing the remains. As the bearers passed, the line all stood uncovered, then fell in by twos, and proceeded in procession to the residence of Mr. Tullock, on Capitol Hill.

The next morning the employés of the office assembled in the room of the Postmaster, and passed the following resolutions :

It having pleased the All-Wise Ruler of the Universe to take from our midst our much beloved and honored friend, counsellor and chief, Thomas L. Tullock, late Postmaster at Washington, District of Columbia, it behooves us to testify in some appropriate manner our feelings of grief at the taking off of so honored a citizen, exemplary Christian, and firm friend, who in every relation of life was to his fellow-man just, honorable, and upright. By his death this office loses an efficient chief, whose superior fitness for the important position of postmaster was recognized by all. While he required the strictest compliance to duty, we, as his immediate subordinates, venerated him for his manly and benevolent qualities, and the unselfish interest always manifest in our behalf. *Resolved, therefore,* That we, the employés of the City Post Office, testify our appreciation and love to our late chief, and extend our heartfelt sympathy to his bereaved family in their great affliction.

Resolved, That we attend the funeral in a body, and that a copy of these resolutions be transmitted to the afflicted family.

Mr. F. B. Conger, the Assistant Postmaster, in the course of some remarks, said :

"When called to the City Post-Office as postmaster, his only desire was to fulfil the duties imposed upon him to the credit of the office and himself, and you can all testify how successfully he accomplished it. Early and late, all day and almost all night he labored here to master the difficulties of a great office, and he did master them. You all know the improvements he made, and the improvements he suggested in this office, and you know the result. In the loss of Mr. Tullock, ladies and gentlemen, you and all of us have lost a friend such as can never be replaced. Whatever may be the history of the City Post-Office of Washington hereafter, you can always look back to the period of Mr. Tullock's service, knowing that he possessed one of the strongest minds, and was one of the most faithful and efficient of all who ever honored the position. I will, in closing, read an extract from a speech of Hon. John P. Hale, father-in-law of Secretary Chandler, in which, on the floor of the United States Senate, he referred to Mr. Tullock and his work. I read it because it expresses so beautifully the sentiments of all of those here assembled. Senator Hale said :

"'I say what every citizen of New Hampshire, what every citizen of Maine that knows anything of Mr. Tullock will bear me out in saying, a more upright, conscientious, honest, faithful, vigilant officer never held a commission under the Government from the days of Washington to the present time—a Christian who illustrated the sincerity of his faith by the purity of his life ; a man of the most exemplary integrity ; a man against whose reputation the breath of scandal never breathed, and a calumny was never uttered.'

"Those words, uttered as long ago as 1864, are as true to-day, and truer, than then." At four o'clock the same

afternoon the remains were removed to the Metropolitan M. E. Church, under guard of mounted Knights Templar. The friends of the dead were present in large numbers. Among the congregation there were none of the morbidly curious. It was a gathering of those who had been drawn to Mr. Tullock in life by his sterling geniality and integrity, and who paid his clay the last tribute of affection.

At a quarter of five o'clock the voice of the pastor, Rev. Dr. Huntley, was heard in the rear of the church repeating slowly: "I am the Resurrection and the Life," and the funeral procession appeared, slowly walking up the aisle. In the front were Drs. Huntley, Naylor, Hartsock, Sunderland, and Norris. Following these the honorary pall-bearers: Ex-Mayor Emery, Hon. W. E. Chandler, Secretary of the Navy; W. T. Hildrup, of Harrisburg, Pa.; John W. Thompson, Gen. S. S. Henkle, W. R. Warner, of Philadelphia; M. W. Beveridge, F. B. Conger, Assistant Postmaster. The following were selected by the Masonic Scottish Rite: C. W. Bennett, 33°, Albert Pike Consistory; A. T. Langley, 33°, Robert Bruce Council; C. C. Duncanson, 33°, Evangelist Chapter; A. T. March, 32°, Mithras Lodge of Perfection; W. W. Upton, Masonic Veteran Association. The following carriers and employés from the Post-Office then came bearing the casket: Messrs. Sonzenback, Huguley, Branson, Dennison, Hyatt, Surpin, Nottingham, Shryock. Prayer was offered by Rev. Dr. Hartsock, after which the choir sang the hymn:

"My Lord, thy will be done."

Dr. Sunderland then rapidly and graphically sketched the life of Mr. Tullock, tracing it from early years, and showing how the country has become indebted to his judgment and faithfulness, by his integrity during the war, and his integrity since in the public service.

The Rev. Dr. Naylor, of Baltimore, who had been an intimate friend of Mr. Tullock for some years past, then made a lengthy address. He said Mr. Tullock was a man of grand and peculiar character. He was pure, honest, firm, possessed of great endurance. He was a fine scholar, and his literary ability was of the finest character, and, like the man, simple, honest, direct. He was a man whom to know intimately was to love. He was a Christian. His religion was of a grand kind. He did not shut his belief up in his Bible on Sunday night and keep it there until the next Sunday morning. He was as pious in the Post-Office as he was in the Church. Several times during the address his voice was broken with emotion.

"Asleep in Jesus" was sung, when the Knights Templars marched and took their positions about the casket, standing in two lines facing each other, uncovered and uplifted swords crossed. Upon the conclusion of their ritual, began the stately, beautiful, and impressive ceremony of the ancient Scottish Rite, marked with great solemnity.

A long line of carriages followed the remains to Oak Hill Cemetery, which was reached just in the early dusk. The light from the windows of the Gothic Chapel illuminated the walks as the *cortege* wound slowly and solemnly along on foot. Here the last rites were said, and as the last light faded from the sky, and earth grew still, Thomas Logan Tullock, honored by his native city and State, honored by the city of his adoption, honored by the chief men of the nation, was laid peacefully away for his last, sweet sleep. For many years he had been a firm believer in the Personal and Premillennial Advent of his Saviour. Often he sang:

"Hark! hark! hear the blest tidings,
Soon, soon Jesus will come,

Robed, robed in honor and glory,
To gather His ransomed ones home.

"Long, long we have been waiting,
Who, who love His blest name;
Now, now we are delighting,
Jesus is near to proclaim."

Mr. Tullock dearly loved his family and friends; and that they may meet in Christ's sinless, deathless, and sorrowless kingdom, he fervently prayed, "*Come, Lord Jesus, come quickly.*"

CHAPTER XVI.

THE AUTHOR REVISITS SCOTLAND AND ENGLAND.

Services on Board the Circassia—The Rev. Lindsay Parker—Service in the Steerage—Dumfries, Scotland—"The Man who Blows his own Trumpet"—Friends Departed.

THE author sailed in the steamship Circassia, and while crossing the ocean made the acquaintance of the Rev. Lindsay Parker, who was then "a good Methodist," is now "a good churchman," and one of the efficient ministers of St. George's Church, New York City. On board the steamer the author held a church service. The Rev. Mr. Parker preached on the text, "This one thing I do;" a Presbyterian clergyman preached in the afternoon. The ship was a Christian union Bethel, and the different ministers did not quarrel. In the steerage the author conducted a union service. Before it closed a devoted layman, who is president of an oil exchange in Pennsylvania, made an earnest Gospel address, which was not interrupted by a babel of brokers "bulling or bearing," and the passengers were attentive, and grateful that they had not been forgotten.

That week-day evenings might pass pleasantly, musical and oratorical meetings were held. Two evenings were occupied by a mock trial—a lady was the plaintiff in a "breach of-promise" suit; a Roman Catholic priest the defendant. The judge wore a red shawl and a wig which sailors had made from hemp; the lawyers also wore wigs.

The jury found the defendant "guilty," and the jury recommended that the damages be not heavy. One evening the author delivered his lecture, "Ten Days on the Great Eastern, when the rudder was broken and the paddle-wheels were destroyed." He described the dangers experienced or escaped; gave sketches of some of the solemn and ludicrous scenes on board; the appreciation of religious services in time of danger; and the means of rescue from entombment in the "liquid grave, without a monument." After the safe arrival of the steamer at its port in Scotland,

THE AUTHOR REVISITED DUMFRIES,

the birthplace of the Scotch bard, Burns. Years ago, immediately after the Rev. E. P. Hammond's revival services had ended in Dumfries, the author held evangelistic services in different churches in the same town. Some people were more pleased with the revival modes of the former, others preferred those of the latter; some were pleased with both; and the churches were daily crowded. A new church was built as a thanksgiving memorial to Almighty God for His blessing on the evangelistic services referred to. In this Memorial Church the author held an eight-days' mission, and preached to large congregations. At the same time two Evangelists from the Rev. Mr. Spurgeon's Tabernacle, London, held Gospel services in a large hall. The people were summoned to the meetings by a large banner paraded through the streets. One of the Evangelists was a skilful musician, and led the singing by playing his silver cornet. Because it had been presented to him, his pastor, the Rev. Mr. Spurgeon, called this musical Evangelist "the man who blows his own trumpet!"

After the mission in the Memorial Church the author delivered a lecture in the Town Hall, entitled "Prevention

Better than Cure.'' The Mayor of Dumfries presided, and at the close of the lecture made an address on the importance of securing rooms in which the young men might have recreation, without exposure to temptation, as the lecturer had suggested. When he was on his way to the Town Hall a gentleman who met him said : " When you held services in Dumfries years ago I entered the church ; your sermon was directed personally to me ; and that night I resolved, by God's aid, to henceforth serve Him ; and He has kept me from falling." After one of the sermons at the time referred to about two hundred remained for the after-meeting ; but the Evangelist could not personally converse with so many individually, and he said to all what he hoped might be useful to each.

Several very dear Scotch friends had departed to Paradise ; others have since followed them, including William Gregan, Esq., the devoted lay-Evangelist, who specially labored to lead soldiers to the Saviour. His devoted sister, Miss Jane Gregan, after faithful service for the Master, at the age of sixty-five was numbered with the faithful departed. The venerable Rev. Dr. Woods, once " The Moderator of the Free Kirk of Scotland," heard the celestial voice saying, " Blessed are the dead which die in the Lord from henceforth ; yea, saith the Spirit, that they may rest from their labors ; and their works do follow them'' (Rev. 14 : 13).

CHAPTER XVII.

EVANGELISTIC SERVICES IN STROUD, SOMERSETSHIRE.

A Temperance Hall Opened—A Stirring Lecture—Topics of the Gospel Services—The Salvation Army—Valuable Testimonials—Converts Pay their Bills.

THE author hastened from Scotland, in order to comfort his sister, who had recently lost her husband, T. S. Pitts, surgeon and physician.

SHE HEARD A VOICE FROM HEAVEN, SAYING :

" Child, bereaved, *lean hard,*
And let Me feel the pressure of thy care.
I know thy burden, for I shaped it ;
Poised it in mine own hand : made no proportion
In its weight to thine unaided strength :
For even as I laid it on, I said,
'I shall be near, and while thou lean'st on Me,
This burden shall be mine, not thine ;
So shall I keep my child within the circling arms
Of mine own love.' Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come :
Thou art not near enough : I would embrace thy care,
So I might feel my child reposing on my breast.
Thou lovest Me ? I knew it. Doubt not then ;
But loving Me, *lean hard.*"

To witness " the modes of the Salvation Army," also to hold a series of services, we left Uley, Dursley, for Stroud, Somersetshire. Soon after our arrival an old

friend, Joseph Chapman, Esq., of Frome, Somerset, who aided the author years ago at evangelistic services, came to Stroud to be present at the opening of the Lansdown Hall, of which he was the architect. At the evening service a Church-of-England clergyman delivered therein a lecture on Temperance, who was as earnest as the eloquent Canon Wilberforce. On reasonable terms the author secured the use of the hall for a series of services. The following notice was circulated :

THE

REV. J. W. BONHAM,

EVANGELIST FROM NEW YORK,

Will Preach Sunday Evening, August 31, in the

LANSDOWN HALL, STROUD,

ON

"LOOKING UNTO JESUS."

Service to commence at Eight o'clock.

DURING THE WEEK

HE WILL DELIVER A SERIES OF

GOSPEL LECTURES

On the following subjects:

Monday Evening, ... "Condemnation: Its Justness."
Tuesday Evening, ... "Justification: Its Specific Nature."
Wednesday Evening, ... "True Repentance: Its Necessity."
Thursday Evening, ... "Saving Faith: How Incited."
Friday Evening, ... "Assurance: Its Blessedness."

SERVICE EACH WEEK EVENING AT 7.30.

"*The Spirit and the Bride say, Come!*"

Before the author left Stroud he studied the modes of the Salvation Army, but admired their moral courage more than some of their methods. The first service he attended was held in a vacated Methodist chapel. All the seats in the body and galleries of the old place were occupied, and many persons stood during the services. He was asked to "make a short address;" but as the people had listened to several addresses he respectfully declined the kind invitation. To study the after-meeting, he stood near the central entrance. A gentleman in a quiet tone said: "What is your opinion of the Salvation Army's methods?" Not knowing whether he was a Jew or Turk or infidel, the author replied: "If you, sir, were drowning, and any one should grasp you, you would not complain of the roughness of whoever strove to save you." He was a good "Plymouth Brother," from whom we accepted an invitation to address the "Brethren" in their chapel. The brethren had so much confidence in the genuineness of the converts of the "Salvationists," that they spared no pains to induce them to come to the meetings, to be Biblically instructed, and to "avoid excitement."

In Stroud the Salvation Army captains had neither fife, trumpet, tambourine, nor drum; they did nothing that the primitive and other Methodists did not do when the author was a boy. A gentleman asked: "Do you not think, sir, that Salvation Army services will bring disgrace upon religion?" "Not more so, sir, than the curses and blasphemies of the godless, whom other Christians have failed to influence," he answered.

A tradesmen said: "Since the Salvation Army came to Stroud their converts have paid their long unpaid bills. At Newcastle, the Mayor, Chief of Police, several local magistrates, and two members of Parliament published their testimony, certifying that since a corps of the Salvation

Army had visited Newcastle, large numbers of uneducated people, whom no other religious body had been able to influence, had become sober and peaceful citizens." And the Roman Catholic Cardinal Archbishop of England wrote a paper for a review, in which he deplored the Army's eccentricities ; but added : " If any of the ordained clergy who have received the grace of Holy Orders fail to do the work for which they were set apart, that no more souls perish through priestly neglect or indifference, God, who is Love, will forgive those who, without the grace of Holy Orders, are striving to rescue and save the lost !" In some of the dioceses in England, rectors have organized " the Salvation Army of the Church of England." One of the English Bishops administers the Holy Communion to as many of the officers of the old Salvation Army as can find room in the largest church.

A prominent dry-goods merchant in Stroud travels most of the time, holding evangelistic services. He is not anxious concerning his business, for he gives his employés a share of the profits. He also supports a home for convalescents, which has benefited many. While the author was in Stroud this merchant minister sent for a young Churchman to aid the Salvationists, and he preached to crowded congregations. Both treated the American Evangelist with very great kindness. One afternoon, while we were riding, the author caused surprise by calling the young Churchman " a Sacramentarian," but soon relieved him from his embarrassment by stating that " Lexicographers define a Sacramentarian as one who differs from the Romish Church by denying the real Presence in the Holy Eucharist."

CHAPTER XVIII.

THE GENERAL MISSION AT LUTON, BEDFORDSHIRE.

St. Mary's Church Crowded—Services for Women only—Service at the Poor-house — A Novel After-meeting — Surpliced Choristers among the Inquirers.

On the author's way to Luton he passed "St. Albans," the shrine of the first British martyr, St. Alban. On his arrival at Luton he hastened to St. Mary's Church, in which the Rev. Mr. Aitken was conducting a Mission. After the morning service he received a cordial welcome from the Missioner, the Vicar, and later from the Missioners at the other churches. Services were daily held in all the churches in the place, and in almost every direction notices of the various services met the eye, printed in red or blue or black. The Missioners were the Revs. W. H. Aitken, Pelham Stokes, J. H. Lester, E. W. Warren,* and E. E. Meers, Vicar of Pendon, Cornwall. That all classes might be reached, services were also held in school-rooms, workshops, and in the Town Hall.† On one occasion the author accompanied the Rev. Pelham Stokes and others to the Poor-house to comfort the paupers. They were very grateful, and said: "Do come again!" By permission of the landlords, public-houses were visited and the inmates invited to attend the Mission services. As the Mission was

* At the New York Advent Mission he was the efficient Missioner. See Part V., Chapter XIII.

† For women only.

designed for the growth in grace of believers as well as the conversion of the godless, special noon-day services were also held in St. Mary's, the largest church in Luton. Church-party names were not sounded, and clergymen termed "High," and "Low," and "Broad" attended the morning services for Christians, and were incited to holy duties. When the Holy Communion was celebrated a spiritual serenity prevailed, and the worshippers could sing:

"Already my soul feels a sweet prelibation
Of joys that await me when freed from probation.
My heart is now in heaven, the Eden of love."

On each evening previous to the public services a goodly number of Christians assembled in the chapel, which is separated from the chancel and the body of the church by a large stone screen. On the arrival of the Vicar, or some one appointed to take his place, in this chapel, in which are monuments of the dead who fell asleep centuries ago, extempore prayers were offered for God's blessing on the public services, and short addresses were made by devoted laymen and the local and visiting clergy. During the continuance of the prayer-meeting people quietly entered the church, and generally, at its close, not an unoccupied seat in the church could be found. The public services were opened by hearty congregational singing and brief liturgical services, varied each evening, as authorized by "The Shortened Service Bill." The Mission sermons were addressed chiefly to the unsaved and to those who were asking, "What must I do to be saved?" At the last evening service so great was the interest that the two thousand chairs placed in the body of the church were occupied before the appointed time for service. Even the spaces in the entrances and aisles, and transepts and sanctuary in front of the chancel rail, and the chapels on each side were

crowded. When the service began, deeply fervent was the spirit of devotion, and very hearty the singing. Solemn and moving was the sermon, and the audience could not have listened with more devout attention. Night after night, with intense but subdued earnestness, the Missioner pointed out the successive steps to everlasting live.

To receive additional light, hundreds remained after the close of the public service. But as there were many more than the Missioner, parish, and visiting clergy could individually converse with, he invited as many as the place would hold to meet him in the chapel on the right of the chancel, and requested the others to remain in the nave of the church. Soon the chapel was filled with souls deeply in earnest, and among them several of the choristers, who had gone in without taking time to remove their surplices. It was an impressive sight to see kneeling with the inquirers, in a surplice, one here, another there, and another yonder. As the Evangelist could not personally converse with so large a number, he gave a peculiar but impressive instruction. Having stated that whatever was essential to bring salvation within reach of all had been done by Jesus Christ, and that the acceptance of this salvation rests with two parties—yourselves and God—the Missioner inquires: "Have you tried the world and found its joy unsatisfactory?" And the inquirers answer in unison: "We have." He now asks: "Have you resolved by God's help to turn your back upon the unsatisfying world and whatever to God is displeasing?" Hearing the answer, "We have so resolved," he now inquires: "Do you believe that, having sinned against God, you are justly under condemnation?" They reply: "We do." The Missioner next inquires: "Do you believe that God is satisfied with what Christ voluntarily suffered as a satisfaction for all your sins?" Hearing the commingling answer of each, "I do," he says:

"As God is satisfied, and there are but two parties involved, who else must be satisfied?" and asks: "Are you satisfied?" He now requests them to say aloud in unison: "O Lord, because Thou art satisfied with thy Son's atonement, I am satisfied. I accept the salvation thy love has provided. I trust my soul to thy great mercy. I rest my soul on Thee, and Thee alone." In this simple manner salvation-seeking souls are led step by step out of the cell of condemnation into the glorious liberty of the sons of God. Receiving the atonement, turmoil ceases, darkness vanishes, hope dawns, tears are wiped away, and sad faces become radiant.

The author sent a comprehensive report of the mission at Luton to the *New York Churchman*. But alas, he spent his time and strength for naught, for it only increased the light and heat when the office was on fire, and it was burned with other copy! Soon after the mission at Luton closed he returned to New York, and recommenced his work as missioner.

CHAPTER XIX.

THE PAROCHIAL MISSION IN ROCHESTER, N. Y.

The Mission in St. Luke's Church—The Mission at Nineveh—The Mission at Clifton Springs—The Mission at Bloomfield—Services in the Presbyterian Church.

THE Episcopal clergy of Rochester invited the author to visit the city to preach in the different parish churches. He convinced them that it would be more desirable to hold concentrated services in one of the large churches, and that the respective rectors in Rochester take part in the Mission services. The Mission was commenced in St. Luke's Church, of which the Rev. H. Anstice, D.D., has for so many years been the esteemed Rector. On Ash Wednesday evening the Missioner preached on the mission of the Prophet Jonah to the Ninevites. The sermon first described the great wickedness of the people, and God's desire to save them; Jonah's regret that there was no Sanhedrin canon to confine him in Judea; his refusal to go to Nineveh; his flight to Tarshish; and the punishment for his disobedience, his three days' entombment within "the great fish," that God had provided to swallow him. The name of the species is not specified in the original text. Second, his recommission and obedience to God's mandate, "Go to Nineveh, that great city, and preach the preaching that I bid thee." Third, the prophet's arrival in the city; the general alarm incited by his message, "Yet forty days and Nineveh shall be destroyed." Fourth, the

general fasting and humiliation of all the people the king had decreed ; their confession of their sinfulness, and united prayers that God would manifest His saving mercy.

The instruction after the sermon explained that God repents when He withholds threatened punishment, and saves repentant people who turn toward Him, confessing their sins and imploring absolution. Because the Ninevites had truly repented the day on which they expected destruction—they doubtless offered united thanksgiving, that while they deserved the fulfilment of the awful threatening—in answer to their penitential prayers God showed that He is indeed merciful and gracious. The close of the instruction set forth that while Jonah was the great prophet to the people of ancient heathendom, at a later period of the world's history St. Paul became the great Apostle of the Gentiles, God thus manifesting His uncontrollable Sovereignty in saving simultaneously all the people of the great city of Nineveh or a solitary person of any place or nation. None, therefore, may prescribe how many ought to be saved at a given time ; nor the intervals between the manifestations of God's undeserved mercy to any whom His Holy Spirit moves to truly repent and to cry : " God be merciful to me a sinner !"

The Mission was continued for twelve days. Different rectors took part in the services. A number of mutes occupied part of one of the galleries. Their instructor, in the sign language, translated the sermons. The Rector heartily co-operated with the Missioner to make the Mission efficient, and a number of his devoted people prayed that God's blessing crown it.

Services for " women only" were conducted in the chapel by Mrs. Bonham, who excels as a Bible Reader. St. Luke's Chapel was filled, and her expositions and exhortations were highly appreciated. Soon afterward the Rt. Rev. Cleve-

land Coxe, D.D., administered the solemn rite of Confirmation. After the close of the service he cheered the Missioner by kindly expressing his appreciation of his efforts in Rochester and elsewhere to promote the welfare of his diocese. Convinced that parochial Missions, conducted in a churchly mode, through God's blessing, promote devotion in Christians and awaken the dead to life, the fervent Bishop of Western New York doubtless rejoices that the Advent Mission in New York City was successful, and that the earnest Rector of his old parish had secured Bishop Elliott and Bishop Tuttle to be the Missioners in Calvary Church.

THE MISSION AT CLIFTON SPRINGS, N. Y.

Soon after the Mission in Rochester the Missioner was invited to spend a week at Dr. Foster's Sanitarium, Clifton Springs. The Rector of St. John's Church was partially recovering from an attack of fever. To aid him, he at once freely commenced an eight days' Mission. At every service the church was filled, and a general interest in the parish awakened. After the Mission he preached in the chapel of the Sanitarium. Convalescents occupied the pews, and the invalids listened on their couches in places adjacent to the chapel. By special invitation he preached in the Methodist Church to a large congregation, whose Methodistic fervor made the preliminary liturgical worship inspiring. The people uttered a hearty "Amen" at the proper time, but the responses were not "vociferous." He afterward learned that the Mission in the Episcopal Church, and the sermons in the Sanitarium Chapel and Methodist Church had removed much prejudice, and awakened an interest in favor of the old historic church, before unknown at Clifton Springs. The Missioner had board and medical baths and a comfortable room at the Sani-

tarium for over two weeks ; but the liberal proprietor, Dr. Foster, refused to receive any compensation.

THE MISSION IN ST. PETER'S CHURCH, EAST BLOOMFIELD.

By special arrangement, made after one of the services in St. John's Church at Clifton Springs, the Evangelist visited East Bloomfield, N. Y. The Rector of St. Peter's Church, who met him on his arrival, said : " Let us hold a council of war. On my way to the depot I visited some of my influential parishioners. They said it would be useless for a Church Evangelist to attempt to hold revival services in Bloomfield. Call with me to persuade them to consent that you hold a Mission in our church." He replied that he would willingly call to see them, but not for the object specified. If the Rector desired him to conduct a Mission he would do so. After conversation at the Rectory, the Missioner accepted from the Rector an invitation to hold a Mission, and arrangements were made to circulate notices when it would commence.

The congregations grew so large that for the Mission service the first Sunday evening the Presbyterian Church was kindly loaned. It was twice as large as St. Peter's Church, but was filled. Before the Evangelist went to the pulpit, behind which the Presbyterian and the Methodist minister would sit, the Evangelist, who wore his surplice, comforted them, saying : " You will wear a white robe at the marriage supper of the Lamb." The service before the sermon was a selection from the Prayer-Book. In view of the great interest the Mission awakened, it was continued during the second week. To accommodate the people—some of whom came several miles—the closing sermon was preached in the Presbyterian Church. As the Methodist clergyman had given up his Sunday evening

service, that his people might attend the closing Mission service, before the Evangelist left Bloomfield, in fulfilment of his promise, he gave a temperance lecture in the Methodist Episcopal Church on "The Fatal Festival; or, The Drunken Monarch" who trembled when he read: "Mene, Mene, Tekel, Upharsin." In explaining the import of the sentence, Daniel said: "*Peres:* thy kingdom is divided and given to the Medes and Persians." Peres is Upharsin, without the conjunction and suffix.

CHAPTER XX.

MISSIONS IN VARIOUS CHURCHES.

The Church of St. John the Evangelist, the Anthon Memorial—The Chapel of the Reconciliation—Christ Chapel, Brooklyn—St. James' Church—St. Luke's Church, Pittsburg.

A FEW years ago the author held an eight days' Mission in the Church of St. John the Evangelist, New York. At the afternoon services the Rev. Mr. Dorman read the service and led the singing. The sermons were addressed to Christians, for the promotion of growth in grace. The evening sermons were addressed to the unregenerate and to persons asking: "What must I do to be saved?" The large church was not filled, but all present were devoutly attentive. In the closing sermon the Missioner said: "Missioners cannot do the work of God the Holy Ghost; so that if a Missioner cannot effect results in eight days which have not been produced by the Rector's hard labors in so many years, the people should not be disappointed." The Rector, Dr. De Costa, after the service, said: "I am satisfied respecting the result of the Mission, which has already increased the fervor of my Vestrymen." Not long afterward other rectors in the city and the Rector of St. John the Evangelist began the prayerful preparation for the New York Advent Mission. The Rev. Dr. Bunns's Mission in this church is described in Part V., Chapter XXI.

In the Church of the Reconciliation, New York, after a short notice, the author conducted an eight days' Mission.

As the former Minister had been engaged as temporary assistant at the Church of the Holy Trinity, some of the flock had followed their old shepherd. At the Mission services the congregations were not large, but very attentive. The Mission changed the current of thought respecting "chapel troubles." The Rev. Mr. Perkins, the recently appointed Pastor, had much to discourage him. He was equal to the emergency, and soon troubled elements were calmed. Under his judicious ministrations the beneficent agencies of the chapel are again prosperous. The Rev. Arthur Brooks, D.D., the Rector, is deeply interested in whatever pertains to the interests of the chapel. The Rev. Dr. Fair, of Baltimore, was the Missioner in this chapel during the Advent Mission. In Christ Chapel, Brooklyn, L. I.—the Rev. Dr. Bancroft, Rector, the Rev. W. Hyde, Minister—an eight days' Mission was conducted by the author. All the services were well attended. The Minister, Missioner, and Christian workers were encouraged.

The Right Rev. C. Whitehead, D.D., invited the author to visit Pittsburg, Pa., to conduct a Lenten Mission in St. James' Church and in St. Mark's Church, south side. After his arrival in Pittsburg, before the Mission commenced, he delivered a lecture in St. Andrew's Church on Church Life promoted through Parochial Missions.

The managers of the large mills kindly prolonged the dinner-hour of hundreds of their employés, and ordered that the steam be shut off, that they might listen to an address by the Missioner. They sang the hymns heartily and listened to the addresses attentively, at the close of which they were invited to "come to the Mission in St. James' Church in the evening." The Bishop took active part in the services in the two churches named. The daily papers published favorable reports of the services. The Mission in St. Mark's Church was closed by a discourse on Apos-

tolic Succession. Christians of all names were present, most of whom believed in a succession, but that their own ministers are essential parts of the ministerial line.

The Bishop, clergy and laity of Pittsburg treated the author with very great kindness. The social sunshine seemed to neutralise the effect of the smoke ; and he often recalls the pleasant month that he spent among his old and new friends in Pittsburg.

The Rector's report of the Mission was published in *The Churchman.* Not long ago he told the Missioner that a number of the strangers who attended the services have become regular worshippers, some of whom have been confirmed.

A sketch of parochial missions in Oil City, Franklin, Bradford, and Philadelphia, Pa., is contained in the Church Revived, Part IV., Chapter VII.

PART IV.

PREFATORY NOTES.

The Rt. Rev. W. C. Magee, D.D., Lord Bishop of Peterborough, in his sermon on "The Missionary Trials of the Church," preached in St. Bride's Church, Fleet Street, London, April 30th, 1868, said: "It is the awful privilege of the Church of Christ that she is called to a share of the work of her Lord. The ministry of reconciliation which He has committed to us is still His ministry on earth. The mission of ambassadors for God to man, on which He entered in the days of His flesh, He is accomplishing still through His Church by the Spirit. As the Father dwelt, in all the fulness of the Godhead, in Him whom He sent into the world, so does Christ, in all the fulness of His Divine Sonship, still dwell in His mystical body, the Church. The Word is still flesh, still tabernacles among men, still manifests through human form the glory of God, and speaks, with human voice, the message of God's love —'Go ye into all the world;' 'Preach the Gospel to every creature;' here is the Word that clothes the Church of Christ with His prophetical office, 'Behold, I am with you always;' he that heareth you heareth me; here is the Word that tells her that her voice of prophecy is still His voice. So when, as ambassadors for Christ, we beseech men, it is

as though God did beseech them by us ; when we pray them in Christ's stead to be reconciled to God, we are working together with Christ. It is us, with us, that Christ, for whom we work, is working for and with God.

"This is an awful privilege ! A privilege, because with the work of our Lord we inherit His reward. . . . But it is an awful privilege ; for to share the work of Christ is to share His trial and His temptation. His work is warfare. It is invasion of the kingdom of Satan by the kingdom of God, and it provokes still all the deadly enmity of Satan that it provoked at the first. The servant is as his Master. . . . And just so far as our work is identical with His, the nature of our trial will be identical too. The closer the disciple draws to his Lord, the nearer does the tempter draw near to Him. The more the presence of the Lord fills His Church, the more does that presence attract the fiercer assaults of the enemy.

"And if this be so, then it follows that the missionary work of His Church must have its special dangers and temptations. It is so entirely work for Christ, it is so truly work for the doing of which His presence is so specially promised, that in it she must expect especial assaults of the tempter, and must need against these a double portion of the Spirit of her Lord. . . . Work for Christ is successful just in proportion as it is done in the Spirit of Christ. . . . Our mission is indeed divine ; and when we meet to record our vows of dedication, and hope to return each to his own work in the ministry wherever God hath cast it, with a fresh baptism of the Spirit, with a brighter, clearer vision of the open heaven and the glory of Him who stands at God's right hand, with a deeper echo in our hearts of that voice which speaks to us in every new triumph of the cross, 'This is my beloved Son, hear ye Him,' now should we especially remember that the tempter and accuser will as-

suredly be present too; now especially have we need to listen not only to the voice which speaks from heaven words of approval and encouragement, but to the voice that speaks from the wilderness words of loving warning and counsel. . . . The ambition of the Church is not to win the world by surrendering the faith, but to win souls by proclaiming the faith.

"Pray for the Church of Christ in this her last trial, that she may have grace to be faithful; grace to hold fast in all its integrity the treasure Christ has given her for the world—the faith committed to the saints. . . . Her life is the Word of the Lord; pray that she may never prefer life to the Word. Her power is in the promised presence of her Lord in all her ways; pray that she may never claim the promise while she errs from the appointed way. Her glory is in the loyal worship and service of the Lord her God; pray that she may never seek to win a present triumph by disloyal homage to His enemy and hers; pray that she may be delivered from the spirit of cowardly, unbelieving selfishness by the spirit of brave, self-sacrificing faith; from the spirit of presumption by the spirit of Godly fear; from the spirit of false ambition by the spirit of true loyalty. So, against the wiles of the tempter may she be able to stand fast in the Lord, and having done all, stand in His name and for the sake and in the power and spirit of her Lord." *

The earnest and fervent Bishop of Peterborough is still actively working for "Christ and the Church." He is not afraid of holy enthusiasm and regulated fervor. In view of the fears that rectors and missioners are becoming "sensa-

* Mr. Thomas Whittaker has published the volume of Dr. Magee's sermons, entitled, "The Gospel of the Age;" and if more of the clergy were aware of its great value, the edition would soon be exhausted, and a larger edition needed.

tional," he delivered a lecture on Sensationalism. Respecting those who pray :

> " Give tongues of fire and hearts of love
> To preach the reconciling word ;
> Give power and unction from above,
> Where'er the joyful sound is heard."

The Bishop wisely said : " Let us not try to put a hand of ice upon their lips of holy fire." In behalf of those who earnestly " seek for Christ's sheep who are scattered abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ forever," archbishops and bishops, rectors and missioners, are fervently praying : " Almighty God, our Heavenly Father, who hast given to us Thy only and most dearly-beloved Son, Jesus Christ, to be our Redeemer and the Author of everlasting life ; who after He had made perfect our redemption by His death, and was ascended into heaven, and who sent abroad into the world His apostles, prophets, evangelists, doctors, and pastors for the salvation of mankind ; we render unto Thee most hearty thanks, we praise and worship Thee ; and we humbly beseech Thee that we may continue to show ourselves thankful for these and all Thy other benefits, and that we may daily increase and go forward in the knowledge and faith of Thee and Thy Son, so that Thy holy Name may be forever glorified and Thy blessed kingdom enlarged ; through Jesus Christ our Lord, who liveth and reigneth with Thee in the unity of the same Holy Spirit, world without end. Amen."

CHAPTER I.

THE STEAMSHIP CITY OF ROME.

The Rev. Dr. Freshman—The Conversion of His Father—Religious Discussion—Services in the Grand Saloon—Devout Thanksgiving—Safe Arrival in Liverpool.

When the author and his son Clarence crossed the ocean, the Rev. J. Freshman was one of the agreeable passengers, and they often conversed respecting the relationship of the descendants of Abraham to the Christian Church. They did not on all points agree respecting the interpretation of several of the Messianic prophecies, but they differed in a spirit of "brotherly love," and uttered no anathemas on Jews or Gentiles, Turks or infidels! Rabbi Freshman's son Jacob was born in Hungary, April 14th, 1844. When he was twelve years of age his father was officially transferred to Canada, as the duly appointed rabbi of the Jewish Synagogue in Quebec. At the age of thirteen his son was confirmed by his father in the Jewish Synagogue at Quebec.

By a series of extraordinary providences the Rev. Dr. Freshman was moved to embrace Christ as the true Messiah. He at once used his influence to lead the members of his household to accept Him as the only Saviour. The grace of God triumphed over Jewish prejudice, and transformed opponents into sincere disciples of the predicted "Shiloh." The converted rabbi "was honored by being appointed the first Wesleyan missionary to the Germans in Canada."

One of the first members of the family to follow in his father's footsteps was the lad Jacob, for having diligently perused the Old Testament Scriptures, the Holy Spirit made him see clearly that Jesus is truly the Son of God. Subsequently he attended the fervent evangelical preaching of the Rev. J. Elliott, at the Wesleyan Church in Quebec, and it was through his instrumentality that he was led to see himself a sinner. For a considerable time his experiences were most painful, and to him the future seemed without a ray of hope. Often did he lie upon the ground in the darkness of the night, calling upon God for mercy, and when the terrible storm ceased and his burden of sin departed, he rejoiced with joy unspeakable and full of glory.

A love for the souls of the unsaved around him now filled Mr. Freshman with an intense enthusiasm. His first efforts were in the Sunday-school, but his qualifications clearly indicated that God had fitted and intended him for service in a wider field. He was soon made a class-leader, and eventually constrained by his father to stand up in his pulpit at Hamilton, where Dr. Freshman was then located, to preach the unsearchable riches of Christ.

One day Dr. Freshman received a telegram from Montreal, summoning him to a missionary breakfast. His compliance necessitated his absence from home on the Sunday, and it was suggested to him that his son Jacob might perhaps occupy his pulpit on that day. "It is true," says the good Doctor, "he was only eighteen years of age; but I knew he had a mind equal to the emergency, notwithstanding his youth. When I mentioned the subject to him he thought I was beside myself. I continued to urge him until near midnight, and in a few hours I was to start on my journey. At length he reluctantly consented." Although he had been unable to make any preparation, the

young man's ministrations gave unbounded gratification to the people, and were enriched by the blessing of God.

He was next duly appointed as a regular local preacher by the Rev. Dr. Rice, and shortly afterward entered the regular ministry, in which his experience has been very varied. The Rev. J. Freshman, our fellow-passenger, had the most satisfactory credentials and the highest commendations to eminent Christians in England who are interested for the welfare of Jews.

On the day of sailing, through a heavy fog, the City of Rome ran aground, and her great engines were powerless to propel her into a place of safety. At high tide on the following day several powerful steamers and tug-boats succeeded in slowly drawing the huge vessel into deeper waters; and beneath a bright sky she proceeded on her voyage. When practicable to have public worship in the large saloon, the passengers rejoiced that the steamer had been in no way damaged and no passenger injured. From many grateful hearts the prayer ascended: "O most mighty and gracious God, Thy mercy is over all Thy works. . . . Thou hast shown us how both winds and seas obey Thy command, that we may learn even from them, hereafter, to obey Thy voice and to do Thy will. . . . And, we beseech Thee, give us such a sense of this great mercy as may engage us to a true thankfulness, such as may appear in our lives by a humble, holy, and obedient walking before Thee all our days; through Jesus Christ our Lord, to whom, with Thee and the Holy Spirit, be all glory and honor, world without end. Amen."

At our church service on Sunday in the ladies' cabin, the Rev. J. Freshman was among those who said "Amen" and the "Gloria" and the "Creed" in a tone that was audible; and special mention was made by passengers of the fervor of the Church service.

CHAPTER II.

THE AUTHOR AGAIN IN OLD ENGLAND.

The Guest of an Old Friend—The Scene of Former Labors—"The Grave of Bertie's Mother"—Rustic Politeness Remembered—Hasty Visits to Many Places—The Death of the Author's Mother.

THROUGH God's watch-care the City of Rome safely arrived in Liverpool, and the author and his son Clarence William became the guests of William King, Esq., at his beautiful residence at Bromborough, Cheshire. Years before, in the chapel attached to the residence of Mrs. King's venerated father, H. Vale, Esq., the author held evangelistic services. His daughter, Mrs. Bradley, the authoress of interesting books for children, and known as "Bertie's Mother," the author baptized by immersion, and also her daughter Emma. She was an eloquent Bible-reader, and liberal to the poor, whom she faithfully instructed. When about to "depart this life," a friend who was anxious that she "leave a dying testimony," received from the dying Christian this answer: "My life is my testimony." It was truly so; for while she lived in her father's elegant mansion, surrounded with verdant lawns and beautiful flowers, in order to save more money to aid the poor, she allowed herself but one best dress each year, but she always looked "stylish." With Mr. and Mrs. King, the author and his son visited her grave in Neston Churchyard, and the graves of "Bertie,"

"Ernie," "Clara," and "Emma," and read on their tombstone the eulogistic but true inscription.

The author, aided by friends from Liverpool, years ago, held a series of evangelistic services in the chapel at Neston. Several persons, through God's blessing, were converted. A great religious interest was awakened, and at some of the services the chapel was so crowded that not another person could find standing room. As an instance of the genuine politeness of "village rustics," he here records an act of unsolicited kindness: "On our way to Neston on a dark evening the horse stumbled against a stone, and became frightened. After one of the evening services a number who were present soon had their lanterns ready, and followed on each side of the carriage, that the coachman might see the stones in the road, turn aside, and avoid an accident. Though not in any book on etiquette, was not this real politeness?"

The author, accompanied by his son Clarence and Mr. King, visited the ancient Cathedral at Chester, which was undergoing repairs and decorations. The "quiet colors" of the costumes of the worshippers resembled a flower garden without tulips or roses. English ladies do not wear their drawing-room or opera attire in places of worship. The services were devotional and the sermon was instructive. When a new clergyman had been appointed to one of the cures in this old city of the Romans, the present Bishop was asked: "What do you think of the Rev. Mr. ——'s doctrinal views?" The cautious Bishop said: "I think that he is nearly six feet in height!" After the service in the Cathedral they heard the band of the Salvation Army in the streets, and went to their "barracks." They were very earnest, and spoke and prayed with fervor, and, like the "old-fashioned Methodists," looked around for sinners who were willing to be prayed for, and to be told in the

prayer or words that followed how to come to Christ, who would forgive all their sins then and there, and send them home singing, "Glory, Hallelujah!"

The author while in England accompanied his son to the principal cities, as he might never again have the opportunity. They visited museums, picture-galleries, cathedrals, and other places of interest, so that when they retired for the night they could fall asleep without an anodyne. They visited Westminster Abbey, and asked the verger to direct them where to see the monument to the Wesleys. But when they saw beneath the marble bust of John Wesley the sentence, "The World is my Parish," they were surprised, for the reasons mentioned in "The Church Revived," Part I., Chapter VI., page 25.

Clarence was pleased to see the Houses of Parliament, which his father had, on former visits, seen again and again.

"The House of Lords differs from the House of Commons in many respects beyond that of the hereditary principle. The two chambers are in their physical aspects wholly dissimilar. In the House of Commons no effort has been made to achieve grandeur or even dignity of appearance. It is literally a workshop, and is rigorously plain and business-like in all its arrangements. Many people who visit the House of Commons for the first time express surprise at the smallness of the chamber. The assembly fills so large a place in the mind of the world that, unconsciously, strangers imagine a magnificent hall of broad and lofty proportions. The House of Lords will more nearly gratify expectation of this character. It is a handsome, roomy chamber, dowered with the soft, rich light that strays through stained-glass windows. In the Commons every inch of space on the floor of the House is impressed into the service of members. Under the gallery by the door there is a row of benches which will accommodate a score

or so of strangers. Otherwise no stranger may appear on the floor of the House while it is in session. In the Lords, at either end, there are comparatively roomy spaces for strangers. Ladies are admitted to little pens near the bar, and members of the Commons are at liberty to enter at will and take up standing room in this part of the House.

"At the other end, where the throne stands, there is space reserved for Privy Councillors and the eldest sons of peers. Mr. Gladstone, on the rare occasions of his visits to the House of Lords, does not stand within the rails, his favorite position being at the corner of the bench where the bishops sit. It was here, leaning upon the edge of the bench, he heard Lord Salisbury's speech which settled the fate of the Franchise Bill in the autumn session of 1884. On great occasions Sir William Harcourt, Sir Michael Beach, Sir Richard Cross, and other Privy Councillors congregate behind the rail which guards the throne. I never saw Mr. Chamberlain availing himself of the privilege of listening to a debate in the Lords. He probably thinks his time might be more usefully employed.

"While the chamber of the House of Lords is more imposing to look at, it is not nearly so easy to speak in as its more modest neighbor. The House of Commons was not always endowed with the acoustic properties which now make it one of the best chambers for debating purposes the world possesses. When the Commons first met in their new home it was found almost impossible for a man to make himself heard. All kinds of devices were tried, and finally the expedient of the glass roof was hit upon. It is among the things not generally known that the glass ceiling of the House of Commons hides a noble roof upon which skilled carvers bestowed infinite care. The Commons had to consider whether they would retain the fair proportions of their chamber or sacrifice them to utility.

They chose the latter course, and so the beautiful roof is hidden away. Possibly a similar sacrifice of ornamentation might bring about equally desirable results in the House of Lords. But the Lords stick to their architectural endowments, and let their speeches take their chance."*

In the Visitors' Gallery, the author had his note-book, and was writing notes. Instantly he heard a hissing whistle, looked around to see who was misbehaving, but was amazed to learn he was the transgressor! The speeches of the members are carefully trimmed by skilful Parliament reporters before they are sent to the newspapers. As no visitor is allowed to take notes, he cannot make an inaccurate report of any speech or even a single sentence, or "compare notes" with what is published in the "dailies."

The author's son was more interested in what he saw in the old Tower of London, and the British Museum, and the Fisheries, and the Menageries than in the Houses of Parliament. He also went with Clarence to the Royal Albert Hall when ten thousand people were therein listening to the prima-donnas of the musical world, but had walked so many miles, that they were too tired to enjoy the concert. They also visited Ireland, Scotland, France, and Wales, and saw the principal objects of interest. In Landudno, Clarence was pleased with the picturesque scenery, but more pleased to ride in a Welsh bathing-carriage and to swim like a fish in the waters of this fashionable bathing resort. At Bangor they attended service in a Welsh church and at the ancient Cathedral; also attended one of a series of evangelistic services on ground fitted up to accommodate many thousands of Welsh Christians; but as they could only understand the "Amens," they could only appreciate the musical voices of the singers or the

* H. W. Lury.

speakers. They visited the ruins of ancient castles and many objects of interest, the names of which have not been mentioned.

As the author's mother had not seen either of her grandchildren born in America, he took Clarence to see her, and hired a carriage to drive them to the places of interest in the Cathedral City, Worcester. She was eighty-four years of age, but without spectacles could read the small print in a Bible which Clarence presented to her as a parting remembrance. A few months later she was summoned to depart from this life. During her illness she was very weak, but retained the use of all her faculties. When her daughter Lizzie arrived, her mother with a beaming face said: "Happy, happy, happy! My Saviour is so precious!" Within a few days she calmly fell asleep; and the author's sister wrote him, that "even after her departure she looked so peaceful."

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

Flowers adorn her grave, where her dust reposes, awaiting her Saviour's appearing to raise His righteous dead, and translate His living saints. Oh, how Providential that we visited England to see her before her departure to Paradise!

"Oh change! wondrous change!
Burst are her spirit bars;
One moment here in mortal prayer,
The next beyond the stars."

CHAPTER III.

THE AUTHOR AND HIS SON AT SURREY MOUNT.

St. Peter's Church, Forest Hill—The Faithful Labors of the Vicar—The Bishop of London—The Bishop of Rochester—The Bishop of Lichfield—Lay Helpers Welcomed—The Archbishop of Canterbury—The London Scandal—The Purity Society—The Right Rev. H. C. Potter, D.D.

BEFORE the author and his son sailed for home they were the guests of F. J. Hormman, Esq., at one of his mansions, "Surrey Mount," Forest Hill, near the Crystal Palace, Sydenham. Near his magnificent residence he has a private museum of incalculable value. Nearly every week he invites a company to visit "Surrey House," a former residence, and with his curators he takes great delight in showing the visitors his numerous curiosities, after which he invites them to "take tea." Mr. and Mrs. Hormman are highly accomplished and very hospitable. Their home is an "earthly Paradise," and they take great delight in making their guests happy. By invitation of the Vicar, the author preached four sermons in St. Peter's new church to large congregations; but he insisted that the preacher wear a hood over his surplice, which did not injure it. The Rev. W. Calvert, the vicar, commenced church services in an iron chapel. Through God's blessing he now has a large congregation. The new church was soon too small to hold the increasing congregation, and the church was lengthened, without destroying the harmony of its proportions.

F. J. Hormman, Esq., liberally gave one thousand pounds sterling to complete the spire. At the reception of the Lord Bishop of Rochester, at Grace House, Broadway, when the author said he had officiated for the Vicar of St. Peter's Church in his diocese, the Bishop pleasantly answered : " Yes ; but since that time I have consecrated the church." The Rev. Vicar is also the patron. He has commenced church services in a hall or chapel about a mile distant, and the old iron church, in which St. Peter's parish was born, is now used for lectures and a school.

LAY HELPERS NOW WELCOMED.

The Lord Bishop of London laments that the proportion of numerous new churches in his vast diocese has been little more than one church to every six thousand of the added population during the time of their erection. To bring the numerical force of the clergy theoretically into anything like due proportion to the souls in his diocese, two hundred more are needed. The Bishop admits that in a national Church all persons in his diocese have a right to her services, to a place in her churches, and to the ministry of her clergy. Because for many thousands the Bishop has neither churches in which they may assemble nor ministers to serve them, he gladly received the aid of devoted laymen. But though his Association of Lay Helpers numbers about five thousand, he laments that much that ought to be done is still left undone.

In the diocese of Rochester there are but about five hundred and thirty-five clergymen for a population of one million eight hundred thousand ! Some of the single parishes have souls enough for the care of thirty ministers. One parish includes thirty-three thousand souls, another thirty thousand, and others descend from twenty-five thousand to less than one thousand ! Bishop Thorold, aware

that no rector can minister to thirty-three thousand souls, and must leave essential work undone, formed a diocesan society of missionary clergymen and lay helpers to co-operate with the rectors and vicars in meeting the soul wants of the multitudes for a season, by the national Church, wholly neglected. And that multitudes for whom Christ died might no longer be left to perish, other bishops, as in the Primitive Church, have made "lay ministrations canonical."

The Lord Bishop of Lichfield speaks with much appreciation of the work of lay evangelists in his diocese, and, with other bishops, he believes these laymen will add to the efficiency of the Church of England in reaching the masses.

THE CHURCH OF ENGLAND'S WORKINGMEN'S SOCIETY.

In the fall of 1885 the ninth anniversary of this society was held in London. The Bishops of Southwell and Colchester were among the preachers on the occasion. The annual meeting was large and enthusiastic. The President's address said the society had at last entered upon its legitimate work in the home mission field. A great and good work had already been done, but members must not rest satisfied with it. The branches must enlist every available assistance to carry out a daily, steady, persistent conflict between holiness and unholiness, purity and uncleanness, sanitary arrangements and reeking foulness, cheerful, healthy, elevating amusements and public-house singing, saloons and low-typed music-halls; by holding out the helping hand in time of need, not pauperizing honest poverty, or encouraging rags, dirt, and debauchery with "concurrent endowments" in the shape of ill-advised charity. The well-mended, scrupulously clean garment often covered an aching heart and real poverty, which, if by timely help were once placed on firm ground, would fight its own

battle ; but it was one of the mistakes of the present day to suppose that rags and grime and a pitiful whine was the sure proof of want and necessity. To do such work was not so difficult now as it had been in times past, for lay work and lay help were more than ever recognized, and scarce a Diocesan Conference meets but the layman's place in the economy of the Church's work demanded their attention and met their approval.

LAY HELP NOT TO BE FEARED.

There need be no trembling terror at lay help. The assertion of itself was but the result of the Church's renewed life, and must be met and utilized ; it could not be set aside. The fear that it would not be kept within bounds was an idle and unworthy one, for as men read, thought, and realized the teaching of the Church, the Prayer-Book, and the Bible, they had less desire to assume an extreme attitude or overstep the bounds of decency and order. He spoke confidently and with knowledge when he said : " There is no desire on the part of the laity of the Church in general, and of the members of the Church of England Workingmen's Society in particular, to carry the Ark of God." They had sense enough to know that God had chosen men from among men for that sacred office ; neither would they incur the sin of presumption by putting forth their hands to steady it if they thought it in danger ; but they did claim the right to tell their fellow-men what the Lord hath done for their own souls, and in plain, every-day language tell of the danger of sin and that safety which is in the Saviour. He had for years been a worker in the vineyard, but never without sanction, and he challenged any one to say he ever sought to intrude upon the " priest's office." To his lay brethren he would say : " Be faithful and true ;" to the clergy he would say : " Trust us."

In their anxiety to be used as laborers in the Lord's vineyard they only wished to "work on Church lines." They were only anxious to "ask for the old paths, where is the good way, and walk therein." And they were convinced this could be carried out within the Church's lines, yet free of the stiffness and the killing respectability begotten of the hard, iron conformity that had said "Dearly beloved brethren" to empty or nearly empty churches for over two hundred years.

THE PRIMATE ON RESCUE WORK.

The following address of the Archbishop of Canterbury was distributed at a meeting of the Church of England Purity Society, in Princes' Hall, London, in the fall of 1885:

"It will not be possible for me to attend the meeting of the Church of England Purity Society on August 6th, but I wish to be allowed to address a few words to you on the immediate work of our society. Its objects are unchanged —namely: (1) purity among men; (2) a chivalrous respect for womanhood; (3) preservation of the young from contamination; (4) rescue work; (5) a higher tone of public opinion. But it has received fresh stimulus as a society from what has lately happened; and its objects are already seen to be less negative than some had supposed. It has been already made known that I was unable to approve of some of the modes recently adopted for obtaining a knowledge of certain facts, or of the indiscriminate diffusion of such knowledge. Nevertheless, all England is now in possession of facts said to have been long known. If so, the knowledge was certainly restricted. But, restricted or not, the time has already come to act upon it; and now it has been thrown on us to consider at once what ought to be done. It has been brought out that there is a close alliance between voluptuous passion and brutish cruelty. Selfish-

ness in this form soon reaches a condition in which it does not shrink from inflicting any amount of wrong, from spoiling the whole future of its victims, and from multiplying the number of them indefinitely. Moreover, it actively demoralizes the parental and family instincts. The evil-doing is confined to no one class of the community. Its agencies are systematic and busy and bold, and have hitherto escaped the law. We recognize in this state of things certain well-known elements of the decline of nations in the past. The anxieties are alive of Christians, of citizens, and of families. I cannot feel sorry that this meeting is held a little later than the main excitement. No solid efforts have been wanting in the Church to secure the objects which that excitement aims at, as to the improvement of the laws, and still more of their administration, and as to remedial measures. A demonstration like this is for the Church only an episode in its constant work. The refuges and homes, the persons and communities, and the amount of money devoted to the work as hitherto understood are very numerous and large. Of late few if any dioceses have omitted to place the subject of social purity in the forefront of their conferences and efforts. It is accordingly the duty of the Church now to convert to practical advance what might otherwise be a momentary horror not unmixed with danger, and to elevate the tone of the nation upon moral questions."

"The White Cross Society," formed by the Bishop of Durham, England, three years ago, has branches in America; and the second anniversary of branch No. 1 was held in the Church of St. John the Evangelist, New York City, February 14th, 1886.

THE RT. REV. H. C. POTTER, D.D., ON PURITY.

"It is for this that you are striving—do not forget it—to

rescue God's handiwork out of the devil's clutches, and to lift it up to be a vessel sanctified and meet for the Master's use.

"Is there any worthier task for Christian men and women than this? If the motive which I have already suggested be not sufficient, let me suggest another. We crave, even in our most commonplace moments, the chance to do a chivalric deed, and there are young hearts here to-night that have throbbed and young eyes that have glowed as they have read of the knightly courage and heroism of those who, in other and earlier ages, have rescued some fair captive or snatched from deadly peril some young life threatened by coarse and brutal hands. But is there nothing like that for us to-day? Believe me, no knight-errant riding forth with lance at rest had ever a nobler opportunity than is yours to-night in this great and wicked city! There are young lives here that are in peril, there is guileless innocence being lured to ruin, there is wronged and outraged womanhood crying aloud for deliverance, there is purity being dishonored and ignorance being betrayed, which, unless you and others are aroused, will soon be beyond all succor. I call on you to awake to its rescue! Not too soon — alas! I had almost said, well nigh too late—has the Church discerned the enormity of the danger that threatens us. It surrounds us on every side; it poisons our literature; it spares no age or sex; it penetrates, like some deadly miasma, through all our accustomed barriers of defence. And unless you and I are awakened to the common peril it will cut through and rot to the very core our whole social fabric."

The Young Men's Christian Association, New York City, of which Mr. McBurney is the efficient and much-beloved secretary, also formed a branch of the "White Cross Army." At a meeting at which the author was present,

several speakers made interesting addresses, including the stirring address of the Rev. F. W. Clamfett, the earnest assistant minister of the Rev. Dr. Cooke, the esteemed rector of St. Bartholomew's Church, New York City.

The White Cross Army in England and its branches in America are accomplishing great good. Recently posted on the bulletin of Columbia College was a call for the students to assemble in order to form a branch of the White Cross Army and the meeting was well attended.

CHAPTER IV.

HOMEWARD BOUND AND HOME AGAIN.

Fellow-Passengers—General Moore—Various Entertainments—Dr. Collyer—Edward Murphy—Dr. Freshman—The First Hebrew Christian Church in New York.

THE author returned in the City of Rome to his adopted country, and the Rev. Mr. Freshman was again a fellow-passenger. They fervently conversed respecting Church doctrine and polity, but the "converted Jew" concluded to continue a "good Methodist," and the converted Gentile a "Catholic Churchman," and continue to pray "for all sorts and conditions of men," and to love "all who call themselves Christians." On Sunday morning the author conducted the Church service in the cabin; and among the devout worshippers was Captain Moore, chief of the Salvation Army in America, and a subordinate officer; also High and Low Churchmen, Methodists, Congregationalists, and Presbyterians. In the afternoon the Salvation Army Captain conducted a service in the steerage. Unwilling that the ocean's roar should drown the voices of the speakers and neutralize the object of the service, they did indeed "cry aloud, and spared not, and lifted up their voices like a loud trumpet." Still, if preachers can make the people hear the sermon, God does not withhold His blessing, even if they preach in the semi-tone of the Quaker, or thunder like Demosthenes, or alternate the subdued tone with the stentorian, like the Boanerges among the

Apostles. In the evening a Methodist minister preached a sermon in the grand saloon on God's Protecting Care.

The Rev. Dr. Collyer, pastor of the Church of the Messiah, New York, on a week-day evening delivered his interesting lecture entitled "True Grit." He explained the difference between "grit" and "true grit" as analogous to that between an angel in heaven and an angel who is not in the realm of light. The lecturer's originality and Yorkshire accent added to the interest of the lecture. No charge was made for admission to the cabin, but those who heard the common-sense lecturer and saw the flashes of wit in the twinkling of the eyes of his happy face were practically asked not to go from the cabin nor close their eyes when the collectors approached them, expecting a contribution for the support of disabled sailors.

One evening professional musicians entertained the passengers by an interesting concert. Some played skilfully on the saloon piano, others sang solos, and others recited selections of prose or poetry. A temperance meeting was also held in the ladies' saloon, and a thrilling but judicious address was made by the eloquent Irish orator, Mr. Edward Murphy. He is a master of the emotions, and is at times humorous; and when he speaks with the "brogue" he incites a smile, if not hearty laughter; also pathetic; and when his own eyes are dimmed by tears his hearers shed tears. He can also be consolatory and calm the aroused emotion.

The Rev. Jacob Freshman, by special request, gave one of his interesting lectures on "The Manners and Customs of the Jewish People." The lecturer wore the vestments of a Jewish rabbi, exhibited articles used in the ritual of worship, and held up fringes of garments, phylacteries, etc. We wished he could have shown us a temple trumpet or "shawm," or explained the shape of the latter. The

lecturer, who is a vigorous and entertaining speaker and a thorough master of the English language, had nothing but kind words to speak of his Jewish brethren, albeit he differs with them in religious belief. He interested the intellect by the instruction clearly imparted in pure English diction, with a little of his native accent. He occasionally incited a smile as he described some of the ancient and the modern customs of the Jews. He kept us wide awake during the delivery of the lecture, for the enthusiasm of his forefathers has not departed from all their descendants. He told us in "confidence" what the Christians in England gave to aid him in his efforts to lead some of the eighty thousand Jews in New York to accept Jesus of Nazareth as the Prophet, Priest, and King foretold by Moses and the prophets. The passengers were deeply interested, and highly appreciated his eloquent lecture. He has labored with all his soul for the welfare of his Israelitish brethren. Through the free-will offerings of Christians, the building No. 17 St. Mark's Place has been fitted up as "The First Hebrew Christian Church" in New York City. Jews can read this on the upper sign, and Gentiles on the sign under it. If the pastor would invite the author to bring his Prayer-Book and preach a sermon, he would accept the invitation.

CHAPTER V.

ADVENT SERMONS IN ST. MARK'S MEMORIAL CHAPEL.

The Rev. Brockholst Morgan—The Rev. Dr. Kramer—The Minister in Temporary Charge—Subjects of the Advent Sermons—The Soul's Biblical Balance-Sheet—Profit or Loss?

THE Rev. Brockholst Morgan daily watched the progress of the new Memorial Chapel until the building was completed. Rutherford Stuyvesant, Esq., presented the substantial building to St. Mark's parish. It was built as a memorial to his departed wife, who had taken a deep interest in whatever pertained to the welfare of the old Mission Chapel. The Rev. Mr. Morgan rejoiced when the Rt. Rev. H. C. Potter, D.D., consecrated the new building. But his arduous labors for over five years and numerous cares made a change for rest essential—not the rest of inactivity, but of change of labor. Soon after the chapel was consecrated he resigned as the minister of the Memorial Chapel, became assistant minister at the parish church, but continues to labor as the chaplain of Ludlow Street Jail. The Rev. Mr. Morgan was highly esteemed by the people for his uniform kindness; and they sorely lamented that he had ceased to be their minister. The children of the Sunday and the day schools dearly loved him; and when they now meet him in the street they shout, "Mr. Morgan!" and mutually smile.

Soon afterward the Rev. Dr. Kramer took temporary charge of the people of the Chapel. He treated all worthy

applicants for relief with uniform kindness, and his labors were appreciated by the "people of the Chapel." At the end of three months he resigned his position, and became the assistant minister at the Anthon Memorial Church. In November, 1885, the author consented to be the temporary pastor of the distracted and shepherdless little flock until the committee could secure a permanent shepherd. During the season of Advent he preached a series of sermons on Eschatology, in accordance with the following circular:

SERMONS DURING LENT.

ST. MARK'S MEMORIAL CHAPEL,

TOMPKINS SQUARE, COR. TENTH ST. AND AVE. A.,

BY

REV. J. W. BONHAM,

CHURCH EVANGELIST.

FIRST SUNDAY IN ADVENT.—NOV. 30TH, 1884.
A.M.—Christ's Return, Premillennial and His reign Personal.
P. M.—Historical Prefigurations of the Day of Final Destiny.

FRIDAY, DECEMBER 5TH.
Daniel's Vision of Successive Gentile Nations.

SECOND SUNDAY IN ADVENT.—DEC. 7TH.
A.M.—The Day of Judgment, and why by God Appointed?
P.M.—The Binding of Satan and the First Resurrection.

FRIDAY, DEC. 12TH.
The Conflagration of the Heavens and Earth.

THIRD SUNDAY IN ADVENT.—DEC. 14TH.
A.M.—Abounding Iniquity a Sign of the Last Times.
P.M.—The Final Crash of Nations, and the Times of the Gentiles Ended.

FRIDAY, DEC. 19TH.
Who will be Able to Stand before Christ's Judgment Seat?

FOURTH SUNDAY IN ADVENT.—DEC. 21ST.
A.M.—Satan and Death Dethroned, and the Messiah Triumphant.
P.M.—The New Heavens and Earth, and New Song of the Glorified Redeemer.

HOURS OF SERVICE:—Sundays, 10.45 A.M., 7.45 P.M.; Fridays at 8 P.M.
A Musical Service before the Sermon each Sunday evening.

Another leaflet:

ST. MARK'S MEMORIAL CHAPEL,

Tompkins Sq., 10th St. and Ave. A.

REV. J. H. RYLANCE, D.D., Rector; REV. J. W. BONHAM, the Minister in Charge.

SERVICES:

Sunday-School, 9 A.M.; Wm. V. King, Esq., Superintendent.
Young People's Bible Class, Sunday A.M.; M. A. Gilbert, Esq., Leader.
Morning Prayer and Sermon, 10.45 A.M.; Evangelistic Service, 7.45 P.M.
Service and Lecture, Friday, at 8 P.M.; Parish School, daily, at 9 A.M.; Miss F. W. Ray, Teacher; Miss A. Doughlass, Assistant.
Working People's Free Reading-Room open from 7 to 10 P.M. daily.

All the Pews are Free. Strangers Cordially Welcomed to the Services.

During the three months the author had temporary charge of the various interests of the Chapel, several thousand copies of the following tract were circulated by the Sunday-school teachers and children among the multitudes of people surrounding the Chapel:

THE SOUL'S BIBLICAL BALANCE-SHEET.

By the Rev. J. W. BONHAM, Church Evangelist.

"*What is a man profited if he shall gain the whole world and lose his own soul?*"

HE MAY, PERHAPS, GAIN:	HE WILL SURELY LOSE:
THE WORLD'S PERISHING RICHES,	A CAVALRY-DATED FREE PARDON,
THE SLIPPERY SUMMIT OF FAME,	JUSTIFICATION BY CHRIST'S MERIT,
TRANSIENT AND WANING POWER,	SANCTIFICATION BY THE HOLY SPIRIT,
EARTH'S UNSATISFYING HONORS,	PART IN THE FIRST RESURRECTION,
HEART-DECEIVING SINFUL PLEASURE,	ENTHRONEMENT IN GOD'S KINGDOM,
AN ACCUMULATED WEIGHT OF GUILT.	AND AN ETERNAL WEIGHT OF GLORY.

HIS PRESENT GAIN IS TEMPORAL.	HIS LOSS WILL BE ETERNAL.
THE GATE OF DEATH EXCLUDES:	THE GATE OF HEAVEN EXCLUDES:
ALL THE WEALTH OF THIS WORLD,	THE COVETOUS AND IDOLATERS,
ALL GRADES OF EARTHLY POWER,	EXTORTIONERS AND ALL LIARS,
ALL TEMPTING WORLDLY HONORS,	DRUNKARDS AND ADULTERERS,
ALL ALLURING SINFUL PLEASURES;	DESPISERS OF GOD THE FATHER,
FOR THE EARTH IS DOOMED TO MELT,	REJECTERS OF GOD THE SAVIOUR,
AND BURN UP ALL ITS SINFUL WORKS.	RESISTERS OF GOD THE HOLY GHOST.

"*Ye cannot serve God and Mammon.*" "*He that is unjust, let him be unjust still.*"

WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL?

St. Mark viii. 37.

GOD endowed the soul with capacity to contain Himself and to be filled with His own fulness, and as nothing earthly can satisfy it, great ones who have tried the experiment have left their testimony. King Solomon gained riches and honor, and revelled in all worldly pleasures; but, heart-sick, exclaimed: "Vanity of vanities! all is vanity!"—Ecclesiastes i. 2.

Alexander the Great conquered the world, but through disappointment, wept; and because he could take with him neither power nor its glory, ordered that he be borne to his tomb with his empty hands exposed.—Psalm xlix. 6, 7, 14.

The man who had ample means for many years, and said to his soul, "Eat, drink and be merry," was startled by God's voice saying, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be?"—St. Luke xii. 19.

The rich man who clothed himself in purple and fine linen and fared sumptuously every day, after death lifted up his eyes in the world of torment.—St. Luke xv. 19, 20.

> "Restless mortals toil for naught;
> Bliss on earth in vain is sought."

Therefore, attempt not an exchange with the god of this world; for whatever earth may offer cannot, in any sense, be an equivalent for what you will lose even in this life. Barter not your soul for anything temporal, however alluring; for whatever you may possess you must leave when you die. Contract not an unwise bargain that will deprive you of a throne in Christ's Kingdom, His unsearchable riches, and an "eternal weight of glory."

Lay up for yourself treasures in heaven; for where your treasure is there will your heart be also.—St. Matt. vi. 21. If any man love the world, the love of the Father is not in him.—1 John ii. 15. Godliness is profitable unto all things, having promised of the life that now is and of that which is to come.—1 Tim. iv. 8. He that believeth on the Son HATH everlasting life.—St. John iii. 36. In every thing he is enriched by Him.—1 Cor. i. 4, 5. Seek those things which are above, where Christ sitteth on the right hand of God, and when Christ, who is our life, shall appear, then shall ye also appear with Him in glory.—Col. iii. 1-4.

When a permanent minister had been secured, the minister in temporary charge of the Chapel received the following notice:

'NEW YORK, January 19, 1885.

"*Rev. J. W. Bonham.*

"MY DEAR SIR: The vacancy existing at St. Mark's Memorial Chapel has been filled by the selection of the Rev. Mr. Johnson, who will enter upon his duties as minister in charge on the first Sunday in February next—viz., February 1st. . . . Kindly arrange accordingly. Thanking you for the good work performed while temporarily in charge of the Chapel, and in the earnest hope that our new man will take it up, and push it to a vigorous completion,

"Believe me, yours truly, WILLIAM V. KING,

"*For Vestry Committee.*"

He also received an encouraging note from the Rector:

"SATURDAY, January 17, 1885.

"MY DEAR BONHAM: The Managing Committee of the Memorial Chapel have instead the Rev. J. E. Johnson to become minister of said Chapel, and yesterday Mr. Johnson accepted, proposing to enter upon his duties on the 1st of February. . . . You have often told me that you would not accept any fixed position. From the warm, zealous way you have taken hold of the work in the Chapel . . . I know your worth. . . .

"In a hurry, but in love, I am as ever,

"J. H. RYLANCE."

After the resignation of Rev. Brockholst Morgan the gallery of the Chapel was unoccupied. The "minister in temporary charge" invited some of the children in the large Sunday-school to occupy the Chapel gallery on Sunday mornings. Not to weary them by the sermon, at the close of the ante-communion service, during the offertory voluntary, the children quietly left the gallery, and each received an illuminated ticket for "good behavior." At a special service in the Chapel, a few evenings before the new minister's arrival, the children who had received the tickets, with their parents and friends, assembled in the Chapel

to receive a memorial for their "good behavior" at the Sunday morning services.

The Superintendent, W. V. King, Esq., read a selection of prayers, led the singing of appropriate hymns, and made an interesting address. An address was also made by the minister who for three months had served them. Company after company of the children came to the front of the chancel rail, and each child was presented with a book and a New Testament, and exhorted to believe its facts, obey its precepts, in order to inherit its promises, after which the retiring minister said, "Farewell." The occasion was one of great interest, but all regretted that the Rev. Dr. Rylance could not be present. The retiring minister had obtained the New Testaments from the Bible Society as a free gift to the Sunday-school, and paid for the other books. But the rector of St Mark's kindly sent him a check to cover the amount and this note, which was much more cheering than the money :

"January 29, 1885.

"MY DEAR BONHAM : I take the opportunity, in enclosing you a check, in payment of the special Festival expenses, to thank you once more for your noble and effective work at the Memorial Chapel.

"Ever gratefully yours, J. H. RYLANCE."

11 LIVINGSTON PLACE, NEW YORK.

CHAPTER VI.

THE PERMANENT MINISTER OF ST. MARK'S CHAPEL.

He has the Spirit of a Missioner—Sketch of his Evangelistic Work—The Evangelistic Services in Philadelphia—A Sermon Preached in a Theatre.

THE Rev. Mr. Johnson, who had so successfully conducted religious services in the city of Philadelphia, at once took charge of the multiform benevolent institutions of the Memorial Chapel. He has labored with all his might to benefit some of the multitudes of godless people in the vicinity, who are devoted members of "this crooked and perverse generation." The Rev. Mr. Johnson had himself held successful missions. Desiring to give a place of honor in "The Church Revived" to brethren who have striven to revive parishes in America, the author requested him to send him a sketch of missions he had conducted. The following letter contains a part of his modest answer:

"NEW YORK, January 7, 1886.

"MY DEAR BONHAM: My work as a volunteer missioner has covered a period of about twelve years, but has been of so feeble a sort that it is hardly worth mentioning. I did it because I felt I must to save my own soul. Brethren in Massachusetts, New Jersey, New York, and Pennsylvania sent for me at various times to come over and help them, and I always complied when it was possible. I held a very successful mission in old St. Ambrose's Church in this city about ten years ago. The locality had already become one of the most squalid in New York, and yet the church was crowded every night, and many remained for the after-meetings. The rector enlarged his work immediately, and the parish was

greatly benefited. In Philadelphia I held a mission in St. John the Evangelist's Church about the year 1878, which lasted a month; and although the church had comfortable accommodations for seven hundred, we often had to close the gates to keep out the crowd. There were no unusual methods employed, the attractions being simply preaching and singing. I held a mission there for three years in succession, and at the end of five years it was possible, from an inspection of the Parish Register, to say in what mission more than one half the communicants of the parish had been brought to Confirmation, for that was the objective point toward which we always worked. I am sure that there is nothing that I have done that deserves any public mention, but I have believed in the Cause (write me as such a one). I have stood up for it against a wicked and gainsaying generation in the Church; have been content to be called a Methodist and by worse names—for that is what I claim to be: a Simon Pure, loyal Methodist, a regular follower of Wesley, who said, 'I am a High Churchman.' I never expected to see such a mission as we have just had in New York. . . . I have seen greater liberties taken with our liturgy in Old Trinity than I have been in the habit of taking at parochial missions. In answer to the inquiries of friends as to the results of the Advent Mission, I say: 'It is a great success. . . .' The time is so short since 'missions' have been known in our Church, and the prejudice against them has so stood in the way of the work, that I fancy you will find little material for your chapter on 'American Missions.' This may account for your willingness to use anything that I could contribute to it.

"Yours fraternally, J. E. JOHNSON."

The following sermon is as timely now as when first preached in the theatre, and printed in the "Pulpit Treasury." From the author's thesaurus of fragments, it is reprinted in "The Church Revived."

EVANGELISTIC SERVICE.

THE IRREVOCABLE OPPORTUNITY.

By Rev. J. E. Johnson (Episcopalian), in the Bijou Theatre, Philadelphia.*

"*And the door was shut.*"—Matt. 25 : 10.

The past is irrevocable. God Himself, be it said with reverence, cannot put us once more where we were a year ago, or roll the year back so that we can live it over again. The wheels of the chariot of time, it is said, have ratchets on them. The sun which rose this morning will never rise again. Time does not repeat itself. The past is gone forever. Yesterday, last week, last year—where are they? The poet answers, "With the years beyond the flood." "We esteem grains of gold worthy of toilsome search, we carefully treasure the smallest diamond, and we watchfully keep and plant and tend the grain on whose growth our support is depending for a coming year. Far more precious than gold and jewels and the seed-corn of an earthly food is time; and we shall realize it when time shall be no more." There is something appalling in the thought of being so in the hands of time as all men are, while we are utterly unable to comprehend it. "The great mystery of time, were there no other, the illimitable, silent, never-resting thing called time, rolling, rushing on, swift, like an

* For three years the Rev. W. N. McVickar, D.D., and the Rev. J. E. Johnson have been preaching, alternate Sunday nights, in the Bijou Theatre, which is situated in one of the worst parts of Philadelphia, to non-churchgoers, who pack the edifice in every corner. Testimonies as to the spiritual results of this work have been abundant. Pastors, missionaries, and laymen are continually bearing witness to the good which has been done.

all-embracing ocean tide, on which we and all the universe swim like exhalations, like apparitions which are, and then are not; this is forever a thing to strike us dumb. We have no word to speak about it." (Carlyle.) No mariner ever casts anchor in the stream of time. We may be shipwrecked, but we can never be delayed. What we do in this life we must do as the opportunity presents itself, for we shall never pass this way again. In all the great cotton factories in New England there is an officer whose duty it is to pass through the various rooms of these vast edifices at stated hours in the night to see that all is well. At the far end of his round this officer finds an instrument which is placed there to act as a mute monitor of the way in which he may discharge his duty. At a particular moment a revolving wheel presents an opening through which a ball may be dropped. If the opportunity is not seized at the instant it will not present itself again, and the unfaithfulness of the watchman will be known in the morning. Thus it is with the lost opportunities of life. The man at the switch falls asleep. The lightning express thunders by, and he awakes with the flash of the locomotive light in his eyes, and the ground trembling like an earthquake beneath his feet, realizing, to his amazement and horror, that the switch is wrong, and willing to give all that he has if he could only get that moment back again. But it is too late. Time and tide wait for no man. The door of opportunity is shut forever. And thus it is with life, which is a great house with innumerable apartments, the doors of which close upon us, never to open again, as we pass through them.

There is a point of view from which this thought comforts us. If you have passed through afflictions, if you have known a season of trial, if you have just come out of intellectual or financial difficulties, you are glad that the

past is irrevocable and that the door behind you is shut forever.

But, generally speaking, our thought of the past is one of regret.

> "Of all sad words of tongue or pen,
> The saddest are these—'It might have been.'"

There are our lost intellectual or educational opportunities. What a different person you would have been had you given your spare hours to study instead of to pleasure or indolence! But now it is too late. The door is shut. There is a great gulf between the educated and the illiterate which is as wide and as deep as that of which we read in the parable of Dives and Lazarus. Then there are our lost opportunities of usefulness. We save up our money for a rainy day, but the saddest thing in the world is not an impecunious old age; it is an opulent old age that has brought its money by every open door of usefulness, that has neglected every opportunity of using its wealth for the glory of God and the welfare of our fellow-men. The "Coal Orders" of the various Trust Funds of Philadelphia are valid only until the first of April; if you, through ignorance or carelessness, have retained them in your possession until after that date, you have felt as that man ought who has kept his money until it is too late to do any good with it; until everybody is dead and gone whom he might have blessed by its use. Again, there are our lost opportunities of restitution and apology. We neglected to return to some one, while he was alive, that of which we had wronged him, and now it is too late. We remember harsh words and cruel deeds of which we were guilty toward those who are dead and gone, and we would give the world to have those loved ones back again, if but for a moment, to tell them how bitterly we repent, but it is too late. . . .

We would gladly wipe out the record of our innumer-

able violations of God's laws ; we would recall the long line of our sins, but it is impossible. We can never be just what we should have been had we not done those things which we ought not to have done. The boy whose father bade him drive a nail into a favorite tree every time he disobeyed him and then permitted him to draw one out for each virtuous action was found one day at the tree, out of which all the nails had been drawn, in tears. When asked why he wept, he replied : "The nails are gone, but the ugly holes are left, and spoil the beauty of the tree." The hateful scars of old sins are ineffaceable. We sometimes talk about "wild oats" as though a crop of them were rather a preparation for the future sowing of good grain. It is a false, a pernicious notion. Whatsoever a man soweth, that shall he also reap. A reformed man is a damaged man. It is far better to grow up in the nurture and admonition of the Lord.

But although we cannot undo our sins, we can at least prevent them from utterly undoing us. We can turn to God in true penitence and lay hold on Him in Jesus Christ. But, finally, sometimes even this door is shut, and we find, like Esau, no room for repentance. Early in life we are drawn toward the Ark ; later on our hearts are hardened, and we discover when it is too late that the door is shut. (Instance the case of Dr. Judson's infidel classmate whom he found in after years dying at a hotel, and to whom he preached Christ. He would have repented, but he felt that it was too late ; he had sinned away his day of grace ; the door was shut. This bears upon the subject of deathbed repentances. . . .)

And now, it may be well to inquire why is it that some men are always too late—at the depot, bank, post-office, everywhere ? There is a class of people who are always missing the greatest good fortune by being just a little too

late. And there are those who find the door of salvation shut. Why is it? What is the reason? They start too late. James III. proclaimed an amnesty to all Scotch chiefs who should submit before the 31st of December of a particular year. McIan, the bravest and proudest of them all, was determined that he would be the last to take the oath, and so did not start from his glen until two days before the expiration of the amnesty. He was delayed by a storm, and arrived in time—to be executed. Such is the risk which those run who delay their acceptance of that amnesty which the King of kings has offered us through His Son.

You say, perhaps, that this is a harsh doctrine. But it is not my doctrine, and it is not I who shut the door. Noah preached for years and exhorted men to come into the ark, but they refused, and in the hush of that last night before the flood "God shut to the door"—not Noah. Their quarrel, then, was with God, and not with the preacher of His righteousness.

And now, dear friends, what shall be said by way of conclusion? Shall we postpone the application until next Sunday night? The great American revivalist was preaching in Farwell Hall in Chicago on the subject of Christ before Pilate; in closing he gave notice that he would take up on the following Sunday the question, "What shall we do with Jesus?" Before the week had rolled away a great part of the city had rolled away—in smoke and flames, and that congregation, some of whom perished in the ruins, never assembled again. Dare we delay our application, then, another week, or even until to-morrow?

Years ago, when the voyage across the Atlantic was not as common as it is now, the loss of the steamship the Central America, with all on board, filled the people of two continents with horror. The steamer was sighted in dis-

tress by another vessel, which bore down upon her, and coming alongside, offered to take all of her passengers on board ; but it was growing dark, and the captain of the disabled ship declined to accept the offer that night. "Lay alongside of us," he said, "until morning." When the morning sun arose the Central America was nowhere to be seen : she had gone down with all on board.

And so, dear friends, I will not say, "Wait until next week," for I remember the conflagration of Chicago, and I do not know how many of us may live another week. I do not even dare to say, "Wait until to-morrow," for I remember the Central America, and it is possible that when the morning sun rises it will not shine upon us in this world ; we may have gone down into the depths of the great ocean of eternity.

Hence I say, "Now is the accepted time, now is the day of salvation." Enter this moment, by an act of faith, into the Ark of God. Jesus says, "I am the door. If by me any man shall enter in he shall be saved." Let us, then, enter in through Him at once, lest we be everlastingly too late ; lest we find the door of salvation eternally shut.

"Thou art the Way, to Thee alone
From sin and death we flee ;
And he who would the Father seek
Must seek Him, Lord, by Thee.

"Thou art the Way, the Truth, the Life ;
Grant us that way to know,
That truth to keep, that life to win,
Whose joys eternal flow."

CHAPTER VII.

OTHER PAROCHIAL MISSIONS IN PENNSYLVANIA.*

Christ Church, Oil City—St. John's Church, Franklin—Bradford, Pa.—St. Timothy's Church, Massillon, Ohio—Trinity Church—St. Philip's Church, Philadelphia.

SEVERAL years ago the author held a fourteen days' Mission in Christ Church, Oil City, Pa., the Rev. C. G. Adams, Rector. The services were well attended, and the people were interested. The mission was commenced as an "eight days' mission," but in view of the manifest interest in the services it was continued during the second week. Services for "women only" were conducted in the large room of the hotel by the missioner's wife, and were highly appreciated. H. L. Foster, Esq., the author's lay-reader at the Bishop's church, Philadelphia, and now the President of the Oil Exchange, Oil City, influenced a number of the members to "come to the mission." They devoutly said the responses, fervently united in the hymns of praise, and attentively listened to the sermons and the instructions that followed. The zealous and enthusiastic Rector heartily co-operated with the missioner. The wardens and vestrymen treated him hospitably. Before he left the city he received a financial token of the people's appreciation of his services. They liberally remembered him, and he gratefully remembers them.

Immediately after the mission in Oil City, he conducted a Mission in St. John's, Franklin, and about a year later he held another. The following is the condensed programme :

* See Part III., Chapter VII.

COME TO THE MISSION!

SPECIAL EVANGELISTIC SERVICES

AT

ST. JOHN'S CHURCH,

REV. J. W. BONHAM, EVANGELIST.

ORDER OF SERVICES:

EACH MORNING DURING THE WEEK,

At 10.30 o'clock,

PRAYERS AND ADDRESS.

EACH EVENING, EXCEPT SATURDAY,

At 7.30,

SERVICE OF SONG.

At 7.45,

MISSION SERVICE

AND

SERMON BY THE EVANGELIST.

SEATS FREE. ALL ARE WELCOME.

"*Whosoever will, let him take the Water of Life freely.*"

A. B. PUTNAM, Rector.

Christians of other bodies attended the services, including the Methodist Minister, who said he would say "Amen" when he so desired, and did so, but only at the end of the Creed and prayers or Gloria. An eminent Presbyterian, who is now one of the judges of the Supreme Court, became deeply interested in the Mission, and said to a dear friend: "The Gospel is now earnestly preached within the Episcopal Church; why should we remain on the outside any longer?" The Evangelist next held a Mission in St. Timothy's Church, Massillon, Ohio, the Rev. Mr. Probascoe, Rector. Through God's blessing on the services the parish was revived, and an unusually large number were present at the celebration of the Holy Communion and at most of the other services. The Rector was deeply interested in the Mission; but he soon departed this life for rest in Paradise. The author also visited Bradford, where was no Episcopal Church, obtained the use of the Methodist Church for the Sunday evening services, and the use of another church for the week-night services. Soon after the Mission the Rev. A. B. Putnam went to Bradford, and first held services in the Oil Exchange Building. Soon a church was erected, and thus our Church made her presence known.

At a later period the author held a Mission in Trinity Church, Philadelphia, the Rev. F. Mansfield, Rector. He also preached special sermons for the Rev. Dr. Davies, Rector of St. Peter's Church, and officiated in several of the churches near the city. In the latter part of Lent, 1885, in order to aid the active Rector of St. Philip's Church, Philadelphia, the Rev. Bryan B. Killikelly, he preached ten sermons for him during Holy Week, and also conducted a Mission in Passion Week. The people were not prepared for the Mission; but the Rector and the Missioner did all in their power to make it profitable to the "struggling

parish," burdened by a small debt, which should not so much depress them. The Mission was closed on Good Friday. The Rector preached in the morning, the Missioner in the afternoon and the evening, and also gave the "Instruction." The Rector needed much encouragement, for God's servants are not rewarded for their success, but for their faithfulness. Soon after the Mission, Bishop Stevens administered the rite of Confirmation. Another class has recently been confirmed.

Two Evangelists who have held successful Missions in various parishes, some time ago held a Mission in a large city church soon after each other. The congregations at the last Mission were much larger than at the one that was first held. In answer to a letter concerning the results of the two Missions, the Rector kindly but candidly replied :

"MY DEAR BROTHER: Nothing of interest came from the Mission services of the Rev. —— or the Rev. —— in my parish. It was not the fault of the Missioners that a great blessing did not fall upon my congregation. My people were at fault—possibly their Rector.

"Most cordially yours,
"____"

When Alexander, an Emperor of Russia, heard a groan, he alighted from his hunting steed, and found a man dying. He sent at once for a doctor, who said : "The man is dead ;" but at the Emperor's command—"Try what you can do to restore him"—the doctor used the remedies for suspended animation. Soon the signs of life appeared, and the Emperor ecstatically exclaimed : "This is the happiest day of my existence ; I have saved another man's life !" So when but one soul is saved Missioners and Rectors rejoice on earth with the angels in heaven. Many parochial Missions held in churches in America have not been mentioned. Several Missions conducted by the author have not been alluded to. But from those sketched or described

the reader may perceive that the scatterers of Gospel seed, if they wait for fruit with patience, the Infinite Husbandman in whose name it was sown will not suffer them to be entirely disappointed; for some will bring forth "good fruit."

While in Philadelphia the author made the agreeable acquaintance of the Rev. William M. Jefferies, the Rector of the Church of the Nativity. He is full of zeal, suavity, and energy, and his labors have been greatly blessed. Several unusually large classes have been confirmed, and the influence of the parish is extending. To aid the zealous and genial Rector, the author preached several sermons in his church, and also delivered a free lecture in the lecture-room. And as he was not embarrassed by numerous unnecessary "kind suggestions" before they entered the chancel, after the hearty Liturgical service he was enabled to preach with unusual freedom. The first sermon set forth (*a*) the mutual interest of the Holy Trinity in all true believers; (*b*) in view of this relationship, certain duties are obligatory on the part of those thus owned; (*c*) that Christ may be glorified in His inheritance, entire consecration to His service is essential, and in body, soul, and spirit, in thought and word and deed each Christian should strive to promote the glory of the Holy Trinity. The third sermon, based on the text, "Whom having not seen ye love," showed that faith in the invisible Saviour incites exultation, because, first, the faith that brings repose to the intellect and heart has retrospective power, and makes the past present. Second, faith has the power of appropriation, and takes from the Saviour's hand of mercy a free and full pardon, dated, "Calvary, near Jerusalem, Palestine, Anno Domini 33." Third, faith has prospective vision, and anticipates Christ's return in glorious majesty to conquer sin and death, and enthrone the redeemed in His sinless, sorrowless, deathless, and everlasting kingdom.

CHAPTER VIII.

THE AUTHOR WITH OLD FRIENDS AGAIN.

The Great Eastern—Miss Louise Thompson—Her Benevolent Father—Mrs. Thompson and Mrs. Griffith Bereaved—The Author their Guest—Meets Former Vestrymen—The Mission in St. Philip's Church—Guest of the Rev. S. Durborow.

When on board the steamship Great Eastern, and all expected to see dear friends no more on earth, Miss Louise Thompson was one of the passengers who, with a few others, crowded the sofa in the grand saloon—the only article of furniture not dashing to and fro in the uncontrollable vessel. The sofa, between two iron columns, withstood the violence of the waves. She aided the author in singing joyful hymns, which soothed some of the terror-stricken passengers. A few years later, when the author was Rector of the Church of the Intercessor, Philadelphia, Miss Thompson—then Mrs. Griffith—was present at a Sunday morning service, and recognized the Rector as her protector when on board the Great Eastern. Afterward her father, Thomas Thompson, Esq., became a Vestryman, but retained his pew in Grace Church, of which the Rev. Dr. Sudards was the Rector, but who is now in Paradise. Thomas Thompson, Esq., has also departed this life. Years ago he gave the author two hundred dollars to enable him to cross the ocean and return in the same steamer. In addition to his widow and grown-up children, many friends miss him and mourn his departure.

Years ago, while he occupied his country house at Jenkintown, he gave the author the use of his capacious mansion; and as it was but four doors from his church, its use for four months was a great convenience. Mr. Thompson's heart was large and his purse open, and yet he died "well-off," and his good deeds live.

In the spring of 1885 the author revisited Philadelphia, and met many of his old friends, including Solomon Frank, Esq., D. P. Dietrick, Esq., A. Orr, Esq., J. Gould, Esq., H. J. Borhek, Esq., C. Wightman, Esq., and others, and the meeting was mutually very pleasant. He accepted an invitation from Mrs. Thomas Thompson to be again a guest in her hospitable mansion, and endeavored to cheer the bereaved family, including her married sons and Mrs. Griffith, her daughter Flora, and Mrs. Hopper. At the life-size portrait of Mr. Thomas Thompson we gazed again and again, but with mingled emotions. . . .

H. L. Foster, Esq., who gave the large organ to the Bishop's Free Church, for several years had gratuitously served as the organist, and his wife, a member of the choir, "sang sweet alto." Her brother, Samuel Wenzell, Esq., broker and banker, secured for the author an invitation to the privileges of the Union League Club, Philadelphia. And as Mr. and Mrs. Foster, Mr. Wenzell and the author had together crossed the Atlantic in the steamship Circassia, to meet once more was mutually agreeable. Later the author accepted an invitation from the efficient superintendent of the Protestant Episcopal City Mission, the Rev. S. Durborow, to make his house his home. Through the kindness of his old friend and his estimable sister and his devoted aunt, the guest was kept cheerful while he remained in the city.

The foresight of Bishop Stevens in originating the Philadelphia Protestant Episcopal City Mission, and his wisdom

in appointing the Rev. Samuel Durborow its general superintendent, become more and more apparent as the years roll on. Through the liberal offerings of Churchmen and of other Christians, a staff of missionaries has been supported, and the Gospel has been preached to the sick in hospitals, to the paupers in almshouses, and to the criminals in prisons. Several of the new parishes in Philadelphia are the result of the divine blessing on the labors of the superintendent and the city missionaries. The society now owns Homes for Consumptives, a Home for the Aged, and in different parts of the city are sick diet kitchens, from which nutritious food and delicacies are sent to the homes of the sick.

Devoted Christian women look after neglected children, and direct them to Sunday-schools, organize mothers' meetings, teach Bible-classes, distribute Bibles, Prayer-books, Hymnals, and Gospel tracts, seek guardians for poor orphans, employment for the idle, visit the sick at their homes, and co-operate with the superintendent in promoting the efficiency of the multiform modes of benevolent work. The Bishop's kindness and paternal sympathy with the workers have inspired their courage. The Board of Council's approval has incited their enthusiasm; and the appreciation of their work by the friends of the mission has nerved them to still go forward in the Master's name.

At the day of judgment not "saving faith" but "good works" will be eulogized. What we believe is essential to salvation, but what we do to prove our faith will be specified, and to the helpers of the helpless, the nurses of the sick, the visitors to the poor, and the soothers of the dying, the omnipotent and omniscient Judge will say: "Inasmuch as yet did it to one of the least of these, my brethren, ye did it unto Me." And in His sinless and sorrowless kingdom "their sympathetic feelings shall only be excited

for those that do rejoice ; and for themselves will only be joy and gladness, thanksgiving and the voice of melody. They shall see no more traces of crime, suffering, sin, and the varied forms of human misery that so excited their commiseration, and gave them so keen a sense of their own impotence. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love Him ; but God hath revealed them unto us by His Spirit."

Numerous cares have prevented the author from writing to his dear old friends, including the Bishop of Pennsylvania, the Rev. Dr. Childs, the Bishop's faithful secretary ; the Wardens and Vestrymen of the Church of the Intercessor ; T. B. Cannon, Esq., of St. Peter's Church ; the widow and bereaved sons and daughters of Wm. Mann, Esq. ; the Rev. Dr. Miller, and other friends, whose names are not here mentioned, but who are with pleasure remembered.

"Soon shall we meet again,
Meet ne'er to sever ;
Soon shall peace wreathe her chain
Round us forever."

CHAPTER IX.

REOPENING OF ST. MARK'S IN THE BOWERY.

The Reopening of the Church—Great Improvements—The Funeral of the Rector's Son—The Memorial Altar Cross.

"ST. MARK'S in the Bowery" has had among its able rectors the Rev. Dr. Anthon, the Rev. Dr. Vinton, and for several years the Rev. J. H. Rylance, D.D., the present rector. This church, which was closed for repairs, was reopened on Sunday, November 1st, 1885. There was a large congregation present, and the services were conducted by the rector (the Rev. Dr. J. H. Rylance), assisted by the Rev. Dr. D. C. Weston and the Rev. Messrs. Brockholst Morgan, J. E. Johnson, and J. W. Bonham. The rector's text was Ps. 122 : 1. Alluding to the congregation's desire to return to their newly renovated and beautified church, and his own and their appreciation of the work of the committee who had so faithfully superintended the repairs and adornments, the Rev. Doctor showed that as the works of God in nature are beautiful, houses in which to worship Him should be beautiful also. The sermon closed with a touching allusion to beloved ones departed, who no longer worship God in temples made with hands, but are in joy and felicity, and worship with the spirits of the just in Paradise. In the evening the rector was assisted by the Rev. Messrs. B. Morgan and J. W. Bonham. The sermon, based on Heb. 13 : 2, set forth how strangers were entertained by the primitive Christians. The hearty recep-

tion given to eminent English Churchmen by American ministers of all denominations and the great respect paid to Archdeacon Farrar, the Doctor considered a hopeful sign of the times, foreshadowing the day when severed Christendom shall be reunited, and all will worship God in spirit and in truth.

To one entering the church and calling to mind its time-honored plainness, the changes wrought must have seemed somewhat surprising. Not only is the work on all sides characterized by brightness and light, but it has given the structure the appearance of greater size.

The scheme of color adopted by the decorators was evidently chosen for the purpose of giving airiness and effect to the building, without interfering with its architectural or constructive features. The domed ceiling, divided into numerous rectangular panels of pale greenish blue, each panel being embellished with a quaint golden sun in relief; the dull cream-colored walls, with here and there the symbolic grape-vine and palm; the subdued treatment of the gallery front and pews—all tend to convey a pleasing sense of coolness and distance, to which the church was formerly a stranger.

This effect is much heightened by the quiet, green-toned glass occupying the newly placed windows. Of these windows there are five on either side above the galleries, and three or four below. The treatment of the chancel consists of bright "old ivory" tints relieved by a judicious use of gold upon prominent mouldings and carvings, producing a soft yet sparkling effect. This work serves admirably as a frame for the large picture above the altar, the subject of the picture being what is technically known as "The Majesty." Beneath the altar-piece the walls are covered with brocade draperies, subdued in color, but adding much to the general effect, and forming a good back-

ground for the altar and other furniture. This work of decoration was done by the Messrs. Stent & Co.

Other improvements have also been effected, as a new method of gas-lighting, principally by circlets around the columns; the placing of a handsome perforated brass screen at the front of the organ gallery, as, also, the placing of brass-work around the chancel; furnishing the pews and aisles with new covering, carpeting, etc.

Among the new decorations is an imported English painting representing Christ enthroned. Above it in gold letters is "Sanctus, Sanctus, Sanctus," and beneath, "Thou art the King of Glory." The beautiful gilt cross just above the altar is a gift from Dr. and Mrs. Rylance, as a memorial of their son, whose death filled his youthful wife and his father and mother with a degree of grief which only Divine aid enabled them to bear without sorrowing hopelessly. The cross was fashioned by Mr. Lamb, the eminent artist, and is of "heroic size," made of polished brass. It is forty-four inches high, with outlined trefoil ends, and stands upon a plain cavalry of three steps, upon which is engraved:

IN

MEMORIAM

JOSEPH H. RYLANCE, JR.

BORN

November 2d, 1858.

ENTERED PARADISE

December 10th,

1883.

The whole surface of the cross is richly hand-chased, with a bold design of passion vine entwining the centre panel, with the letters "I. H. S.," each end of the cross receiving

a full-blown passion flower inside of the trefoil ends, the whole forming a symbolic Trinity of outline and design.

The Christian name of the infant son of the departed is Joseph Spofford Boseman. The first name is the name of his father and of his grandfather. The last is the name of his maternal grandfather. The fatherless child is a bright and handsome boy, and a great comfort to his mother, also to his grandparents. He can now walk and talk, and his childish words dispel some of the gloom of the bereaved, and his merry laugh diffuses sunbeams of gladness in two houses of mourning. He is a great pet, and if it be God's will to spare his life, in a few years he will be able to appreciate the inscription on the beautiful memorial altar cross in St. Mark's Church, in memory of his departed father,* and with his mother and grandparents unite in the prayer: "O merciful God, . . . we beseech Thee to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in Him; and that at the general resurrection on the last day we may be found acceptable in Thy sight, and receive that blessing which Thy beloved Son shall then pronounce to all who love and fear Thee. . . . Through Jesus Christ our Meditator and Redeemer. Amen."

* In Morristown, N. J., is an old house which was once Washington's headquarters. In one of the rooms of this house is a framed document of Governor William Livingston's, dated July, 1782. In August, 1885, his great-granddaughter, Mrs. Rylance (wife of Rev. Dr. Rylance), his great-great-grandson, the Rev. Brockholst Morgan, and his great-great-grandson, Joseph Spofford Boseman Rylance, visited this building. The custodian was glad the fact had been recorded.

CHAPTER X.

IN MEMORIAM THE REV. S. H. TYNG, SR., D.D.

The Doctor's Frankness — His Affectionate Letters — He Preaches in a Surplice — The Rev. Dr. Williams — The Rev. W. S. Rainsford — The Surpliced Choir — The Old Gospel still Preached.

THE author heard S. H. Tyng, D.D., in the old church in Beekman Street, which was usually filled with devout worshippers of Almighty God and attentive hearers of His fearless messenger. The lectures at the week-night services may be compared with those now delivered by rectors who implore their people to "prepare for the mission." Twenty years ago the author was his guest in the rectory of his new church, and vividly remembers the Doctor's frankness and courtesy. At that time whoever appeared in a church pulpit arrayed in white was considered "a priest with his face Romeward." While in the robing-room to exchange the white for the black—for many Churchmen considered the surplice orthodox in the chancel, but heterodox in the pulpit—on a Sunday afternoon, when the author was to preach, he said: "Doctor, how do you conduct a certain part of the service?" "Go ahead, as I did this morning!" was the answer. When in his study the preacher said: "Doctor, I have been asked to preach this evening in Zion Church; as its Rt. Rev. rector is called ritualistic, would you advise me to preach there?" "Preach there!" answered the Doctor; "I would preach

in the 'devil's pulpit,' if I could glorify my Master!" The Doctor added: "After the service return to the rectory." So soon as the Doctor heard the answer, "Thank you, I will be happy to do so if it is perfectly convenient to you," in a staccato tone he replied: "Convenient! were it not convenient I would not have asked you to prolong your visit."

Monday morning the Doctor said: "I arise very early, to insure two hours of undisturbed quiet in this office study. To the free use of the large parlor study you are welcome!" His guest did not again disturb him. He admired the Doctor's hospitality and his honesty. In striking contrast, a rector in a distant city said: "Tarry longer at my rectory," after which his "tell-tale" little boy said: "Papa said that he would sleep to-night in the room you have used." As his valise was packed, he soon said: "Thank you for your hospitality; good-by." Dr. Tyng was very decided but candid, and he did not "lift up a reproach against his neighbor," by repeating, "They say," etc., as if they were glad to have it so. If not pleased with a clergyman or layman he had the moral courage to say outright what he desired to say, and not preface it with, "He is a good man, but—" etc., as do some "influential" laymen, who say: "Our rector is a good man, but our people do not like his preaching." He might have said: "He is a good man, and therefore our people do not admire his 'faithfulness.'" When the Doctor's daily cares were over, his face was serene and his conversation cheerful. He had a warmer heart than strangers or friends who annoyed him believed that he possessed. A few years ago the author was permitted to read his letters to his son Dudley, who, before his decease, had said: "Stand up for Jesus." The letters are full of faithful advice, warm paternal affection, and would make an instructive book for young men who

expect to be merchants or ministers. Both father and son are now with the large army of Sunday-school scholars who were by them trained for usefulness on earth, and nurtured for the bliss of the spirits of the just made perfect. Before he "departed this life" many who were saved through God's blessing on his fearless preaching in Philadelphia and other places died in serene and joyful hope, and preceded him to Paradise.

The last time the author heard the venerable Doctor preach in St. George's Church he was surprised to see him preach in the surplice. But the change showed that "an old evangelical" could receive more light. His step was very feeble, and he looked as if "not long for this world;" yet he lived for several years. The crowded church at the time of his funeral showed how highly many persons respected him and deeply mourned his departure. The Gospel seed he had sown in St. George's did not all perish. The Rev. Dr. Williams labored hard to make productive what his predecessor had sown, as well as to scatter on the old ground more Gospel seed. After he went to Baltimore, the Rev. Messrs. Perkins and Maguire faithfully labored to prevent the further depletion of the once large congregation. One of the wardens conversed with the author respecting the desirableness of holding a parochial mission. But soon after the present rector took charge of St. George's a mission was commenced, of which the Advent Mission was the culmination. The Rev. Messrs. Rainsford, Parker, and Wilson have a wide field to cultivate, but very much to encourage them. If they continue to obey the mandate, "Go forward," in the future they will have much more to assure them that their united labors are not in vain in the Lord.

CHAPTER XI.

THE FUNERAL OF THE REV. S. H. TYNG, D.D.

The Rev. Dr. Tyng's Retirement from his Evangelistic Battle—The Gospel Warrior Asleep in Jesus—The Sources of his Influence—The Funeral Address—The Memorial Sermon—Dr. Tyng as an Orator, a Leader, and a much Beloved Pastor.

ST. GEORGE'S CHURCH is draped in the emblems of mourning, the outward symbol of the heart-felt sorrow of the large congregation. "I am the Resurrection and the Life" changes the current of thought of the sad-faced mourners. The coffin is placed in front of the chancel, where the old pulpit stood in which Dr. Tyng for so many years, in clarion tone, reiterated Gospel facts; in imperative tone, the Gospel precepts; in magisterial tone, the Gospel threatenings; and in sympathetic tone, the Gospel promises. Plaintively the organist accompanies the surpliced choristers and the congregation as they mournfully sing the Funeral Psalter:

> "The days of our years are threescore years and ten;
> And though men be so strong that they come to fourscore years,
> Yet is their strength then but labor and sorrow;
> So soon passeth it away, and we are gone."

The lesson that for eighteen centuries has cheered bereaved Christians consoles the mourners over a great man in Israel departed:

> "For this corruptible must put on incorruption,
> And this mortal must put on immortality. . .

Then shall be brought to pass the saying that is written . . .
O death, where is thy sting? O grave, where is thy victory? . . .
But thanks be to God, who giveth us the victory
Through our Lord Jesus Christ."

The eloquent Bossuet said: "Grand funeral processions, superb monuments, universal mourning, are magnificent testimonies to man's nothingness;" but the address of the Rt. Rev. Alfred Lee, D.D., D.C.L., who was consecrated Bishop forty-four years ago, and now the venerable President of the House of Bishops, delivered the funeral address, which showed that the departed Rector of St. George's Church left a monument of his ministerial faithfulness that time cannot crumble nor years wear away the inscription of his usefulness.

The Bishop struck the definite chord of the memorial requiem, chanted in spirit by the Rt. Rev. B. F. Bedell, D.D., and the responsive congregation in St. George's Church, a few days before the commencement of the Advent Mission held therein.

On November 22d, 1886, in St. George's Church, the Bishop of Ohio preached a memorial sermon, sketching the departed rector and pastor. The following is an outline of the graphic picture. The sermon, unmarred by condensation or omissions, may be obtained of Mr. Thomas Whittaker. The Bishop said:

"There were giants in those days. Henshaw, Hawks, the Johnses, Bedell, Milnor, Eastburn, McIlvaine, Tyng—only Lee and Dyer are left. The death of Dr. Tyng has made a wide gap in that line of old-fashioned evangelical Churchmen. Those were the men who, without flinching, bore the brunt of a contest for principles which within the last half century has decided the fate of our Church. Dr. Tyng was foremost among them.

"While thinking of the days that are past a proverb has

been ringing in my ears—' Thy own friend and thy father's friend forsake not.' It was written for days of forgetfulness like these, when the present absorbs all thoughts ; and the past, with the men that created this present, is commended to oblivion.

" Not so the members of St. George's. For the most impressive incident of the closing years of our venerated friend has been the faithfulness of this parish to the teaching of this proverb. Most of the fathers who knew him in his prime have passed away, but the sons have caught their spirit. A generous people refused to ' forsake ' their ancient pastor, although age and infirmity had terminated his usefulness. Their unwearying care of him during eight long years of silence is an instance of fidelity as rare as it is virtuous ; as pleasing in the eyes of men as (we believe it to be) commended of God.

" Obeying the spirit of this proverb, I come to-day to offer a tribute of gratitude to God for a valued friendship, unbroken and undisturbed, through fifty years.

" The friendship between Dr. Tyng and my father, which had its origin in the events to which I have alluded, and the transfer of that affection to me after my father's death, has been a very sacred treasure. You will appreciate, then, the peculiar gladness with which I accept this invitation of the rector and vestry of St. George's to pay a tribute of affectionate reminiscence to my father's friend and mine.

" A reminiscence only. I am not about to attempt to pronounce a eulogium on Dr. Tyng. For that, the eulogist should be in some respects his equal, or at least should feel capable of taking a just measure of his character. I am not about to attempt a memoir of Dr. Tyng. For that, there is not sufficient space in such a sermon, if, indeed, there were not many here to-day who are much more familiar with the details, and especially with the later in-

cidents, of his life. I am not about to attempt to define the position which Dr. Tyng made for himself in the Church, nor to prophesy the place which he will hold in its history. It would be presumption in me to ask of such a master builder, 'What hast thou wrought?' And it is too early to question of the future, 'Where shall the recollections of such a life be crystallized into imperishable fame?' I have come simply to give you reminiscences of Dr. Tyng. Imbibing the spirit of the proverb, I shall put into words some recollections which, at the same time, may stir similar pleasant memories in your own breasts.

"Thus together we may lay our tribute of gratitude before our Covenant God, thankful that Dr. Tyng has lived, and thankful that in dying he is not dead; thankful that for so many years we have shared his friendship, and that when we shall meet again in presence of our God, where no mists will mar our mutual estimates, and each of us shall know as we are known, we shall be welcomed to heaven by so faithful a friend.

"It was near the beginning of the full development of that old controversy that the friendship between Dr. Tyng and my father commenced. It was a friendship as pure and firm as that between David and Jonathan, and as lasting. Yet never were characters more unlike. We often notice that phenomenon—two souls knit in perfect harmony, whose only chord of sympathy is one overmastering common affection. In its presence dissimilarities disappear. The one all gentleness, mildness, suavity of manner and speech; the other quick, impulsive, not a little arbitrary, always taking the shortest cut to the truth, whether by action or by word: yet both equally firm in their attachment to evangelical principles. I have an impression that my father was instrumental in securing the removal of Dr. Tyng from Georgetown to Philadelphia. I

was a boy then, but can hardly fail of interpreting rightly what I remember of the very marked familiarity of intercourse that sprang up immediately between them. It seems reasonable that Dr. Bedell should seek for, and secure at his side, a coadjutor of such promising power as was Mr. Tyng. After the death of Benjamin Allen, the rector of St. Paul's Church, no other prominent representatives of his then peculiar views were left in Philadelphia except Dr. Bedell and his Missionary Assistant, our late Presiding Bishop, Dr. Smith. But Mr. Tyng was already known as a thoroughly earnest and influential advocate of evangelical views. Although only in the seventh year of his ministry, those characteristics had developed in him which invariably, and often unconsciously to themselves, compel men into the position of leaders.

"My father had long before passed from a colder school into a warmer atmosphere of theology when in 1829 he was joined by Mr. Tyng. These two men in Philadelphia, with Mr. Milnor in New York, were destined to be especially instrumental in giving a new current to the thoughts of our Church. Then began a conspicuous revival of those views of Evangelical religion which have at last become as substantially characteristic of our pulpit as they always were of our Liturgy. Conspicuous exceptions only render this general estimate the more noticeable. The elder of the two, at the age of forty-one, passed away before the critical point was reached. The younger lived to stand as a rock at that crisis in the controversy when the floods rose to their highest point, and at a venerable age rejoiced in the victory of truth and peace, long before his eighty-fifth year admitted him to rest.

"Looking back from this age of indifference to those years which tried men's souls and tested their beliefs, we cry impulsively, with David, as the mountains of Gilboa

recall a vision of strife and victory, but with losses to the Church of God: 'How are the mighty fallen, and the weapons of war perished!'

"Dr. Tyng was a man of impressive presence, of quick decision, of true spirituality; blessed with an accurate and retentive memory; of remarkable self-reliance and firmness of purpose. . . .

"Dr. Tyng was a strong thinker, a native orator, a man whose vision of truth was so clear and well defined that he could not realize the meaning of contradiction. . . . Consequently his life was a continual strife. . . . In moral warfare he lacked one quality, sometimes useful, often dangerous to its possessor—elasticity or adaptability. That was impossible to so strong a character. And therefore, with all the capacity for unlimited leadership, he remained only leader of a party. . . .

"Dr. Tyng was a judicious autocrat. I use the word as characteristic of his rectorship. . . . The pastor chosen by the representatives of the congregation, while remaining a minister, becomes a rector; and autocracy in the spiritual affairs of a parish is one secret of success. . . . Dr. Tyng understood this system thoroughly, and held in his own hand all the interlacing threads of its power. . . . In St. Paul's and the Epiphany in Philadelphia, in St. George's, Beekman Street, and St. George's, Stuyvesant Square, in New York, the success of Dr. Tyng's rectorship was marked. Harmonious co-operation was never seriously marred. A judicious autocrat held the reins within his own province, and each several vestry wisely acknowledged his canonical autocracy. That absurdity was never seen beneath his flashing eye—a flock divided within itself; nor a flock which had assumed to lay the pastoral staff between the horns of some venerable leader, while the pastor was expected to follow meekly in the rear. But his autocracy

was as judicious as it was inflexible. . . . This judiciousness was shown in his management of all that related to the spiritual interests of his parishes, his subjects for instruction, his systematic themes for lectures, his well-arranged prayer-meetings, devotional, enlivening, but free from unwholesome excitement; his Sunday-schools, wonderful for their success, not only in numbers, but in their power of producing the intended end: leading the little ones of his flock to the Good Shepherd, and keeping them under His Divine guidance as years rolled by. . . .

"One would almost have been disposed to consider his pastoral proficiency to be an instinct, rather than the result of cultivation, so entirely different was the man as he passed from the chancel to the home of grief or perplexity. In the one, except to those who knew him well, he seemed, if not to repel, at least not to invite personal intimacy. In the other the cold exterior disappeared as magically as does the thin ice veil of a November night before the morning sun when it looks lovingly into the shadows of our Western valleys. To the suffering and the sick he was as a father cherishing his children. Ordinary consolations came with extraordinary warmth from his heart of love. His visits were reviving, refreshing, full of help, because illustrated by his own deep religious experience, and enlivened by his abundant fund of incident and anecdote. . . .

"His memory was accurate and retentive. You have heard that in his immense Sunday-school in the Church of the Epiphany, Philadelphia—two thousand children—he knew them all, and could call every child by name.

"I have heard him repeat, word for word, a merely incidental remark made in his presence three years before. . . .

"Dr. Tyng was almost unrivalled in his day as a distin-

guished orator. On the platform a fine figure, manly and firm, with a clear utterance and sonorous voice, whenever he rose to speak men stirred themselves to hearken, some prepared themselves to resist.

"His were not honeyed words, nor were they tempered by the temper of his audience. They were truths as they appeared to himself, and being convictions, carried in their utterance all the force of his own decision, and the added persuasion that all men ought to believe them. His contemporary, Dr. Hawks, was an orator of another make. Gentle, graceful, with a voice of exquisite melody, and with a charm of rhetoric that could not be surpassed ; firm in his convictions of truth, but keen in perception of the temper of his audience, he won his way to the judgment through the affections. When he rose to speak men prepared themselves to be moved, and moved they were. When these two orators were secured as advocates for any cause the cause was already won.

"In our iron works in Ohio we have two modes of creating permanent impressions. One, when the furnace is at white heat, running the molten iron through it into moulds ; then, without any power of resistance, it is induced to take the very form which the moulder has prepared. That was Dr. Hawks's method. The other is the anvil and the sledge-hammer, under which, whether it be a heated bar or a cold slab, it is compelled to take the desired form, and then by rivet and strong arm is bolted down forever. . . . Do you not recognize Dr. Tyng in the text of the first sermon that he preached in St. George's ?—'Therefore have I set my face like a flint' (Is. 50 : 7). Do you not hear Dr. Tyng as the text reverberates, 'Is not my word, saith the Lord, like a hammer, that breaketh the rock in pieces ?'

"The characteristic of his eloquence was force. For he

was undoubtedly, above every characteristic that I have mentioned, an effective preacher. . . . You do not hear the people say, 'How beautiful,' but 'How true.' You do not hear the whisper, 'How well it suits my neighbor,' but in the impressive silence that follows, and the unbidden tear that falls, one finds assurance that a heavenly voice is uttering within the soul, 'Thou art the man.' . . . He preached the Gospel only and continually, always some phase of that many-sided, marvellous, glorious message, 'God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but should have eternal life.' . . .

"His preaching was remarkable for what it included. It included everything that God the Holy Ghost has revealed to us concerning the love of God the Father, in Christ Jesus our Lord, to a fallen race, spiritually ruined, born in sin, each and every individual in it also a sinner by choice, whose only hope is in the redemption, the Atonement by the precious blood of the Lamb slain from the foundation of the world. And, on the other side, it included God's revelation of just indignation against every one who wilfully neglects or despises His word or His mercy.

"It was especially remarkable, as compared with the ordinary teaching of these later days, that these truths were taken for granted. He did not weary himself to prove that God's words were true, nor perplex himself or his hearers by endeavoring to explain or explain away what God had spoken. He took for granted that when God said, 'The soul that sinneth, it shall die,' it was not only true, but intended to be believed; and that that death, however it might be phrased, was death, and therefore to be dreaded and escaped from by a living soul. He took for granted that when Christ said, 'Except a man be born

again, he cannot see the kingdom of God,' He meant it, and that every man who enters the kingdom must be born again—converted, he meant ; and that therefore every man who is not certain that he has been born again, in the sense in which Jesus used that term when speaking to a member of the Church—a good man, a man who had entered the Church by the initial rite, and partook of the Passover every year according to the law—will never see the kingdom of God, however he may be surrounded by sacraments, or protected by the battlements of the Church. . . .

" The efficacy of the Atonement ; the only mode of securing salvation in Christ by believing God's promise through the propitiatory sacrifice of Christ ; the communion of the saints on earth the true Catholic Church ; the resurrection of the body and the life everlasting the grand outcome of the kingdom of God as it shall pass into the majestic glories of the kingdom of heaven : truth because revealed in the Bible—these, in brief, were the themes of his preaching. . . .

" Next, his preaching was remarkable for what it did not contain. In these days what will you not hear in many so-called Christian pulpits ? Defences of spiritual religion, by whatever arguments you can conceive, that have no spirituality in them. Explanations of mysteries, purposely left unexplained by revelation as an exercise of faith ; explanations which reduce them to the common ground of things seen, and naturalize the Gospel. Denials of explicit teaching of Scripture, merely because the hearer or the teacher is as yet incapable of fathoming the mind of the Omniscient Jehovah. You never heard Dr. Tyng giving a lecture on science, or art, or the humanities, when he supposed that he was preaching the Gospel. You never heard Dr. Tyng attempting to reconcile the Gospel with theories of creation which in the last analysis deny human responsi-

bility, deny the immortality of the soul, deny the need or the possibility of a Christ, and the very being of God. Æsthetic Ritualism leading to doctrinal Ritualism, and that leading directly to Agnosticism and fatalism by its reduction of all things spiritual to a bare materialism ; salvation by things seen, not by things unseen—these are the abhorrent teachings which had no place in his visions of the Cross ; which could never be found in his vocabulary of the Gospel.

"Remarkable for all that it included, and equally remarkable for what it excluded, Dr. Tyng's other source of efficiency was the personality of his address. His sermons were a dialogue. It was I and Thou. Many preachers have equalled him in clear annunciation and exposition of Gospel truth, but few have shown his skill and power in forcing the truth up to the very door of individual conscience. . . . Every man felt that Dr. Tyng was speaking to him. . . . 'Who is on the Lord's side?' you hear him say ; and you do not wonder that he draws the sword of the Spirit, and makes a direct attack on the man full panoplied in habits of sin, in contempt or indifference to the King. He looks him in the eye. 'Thou art the man.' There are no honeyed words, no gentle hopes that in some unknown way this sinner against grace may yet manage to escape the wrath to come. 'He that is not with me is against me.' 'He that believeth not is condemned already.' It is not the world that he is talking to. It is not the Church. It is not the respectable members of respectable society who gather in the pews to pass an hour of the Sabbath, and listen patiently as to an oft-told tale. But it is he, the unconverted man. This is Moody's power—the power of the generation of preachers in our Church that is past—past! Alas! and gone. . . .

"This personality of address, this individualism in

preaching, were equally manifest in Dr. Tyng's dealing with the real members of Christ in his congregations. But then it had a different tone. The gentleness of Christ subdued the warrior. And the peaceful, peace-giving loveliness of the Gospel came with redoubled influence from the lips that had been breathing God's just indignation against the wicked. There was something in the effect of contrast, but more in the realization that this Gospel of grace had transformed the preacher. The hearer confided in one who knew of what he was speaking. And every fruit of the Spirit, and all the consolations of religion, followed into the hearts of those who were ready to receive them. There, also, it was the dialogue between experiences, the experience of the teacher and the experience of the scholar; it was I and Thou, and effective because of its personality. . . .

"I have finished the outline. It is a sketch of the public man, of the man as the world knew him. I could not fill up the picture without trenching on a sphere where a man has a right to feel that he is alone with God, and reveals himself, if at all, only to a few. But I have failed in the delineation if you are not conscious that Dr. Tyng was a dual man. There were two sides to his character—the natural, where his peculiar native gifts exhibited their power under the control of a thorough self-consecration to the service of Christ; and the spiritual, where his natural qualities were converted, held under the sweet control of Divine grace; where gentleness and calmness, sympathy and devout affection, marked the mighty man—two different persons; and among his congregations they only saw both sides of his character, who, under Providential dispensations needed commiseration and brotherly care, or sought and deserved his confidence. . . . These made him the judicious autocrat, the able executive, the eloquent

orator, the effective preacher. But it was another man whose visit to the bedside of the sick was as refreshing as the breath from the cedars of Libanus ; whose voice by the couch of the dying was like the melody of angels, and seemed to open heaven to the worn and weary spirit. It was the other man who counselled in distress, who put his strong arm patiently and lovingly round discouragement, or with skilful fingers bound up the broken-hearted. It was the other man upon whose knees the children loved to climb, and listen, as to the music of the spheres, while his fertile imagination wove wondrous creations for their instruction or amusement. . . .

" This was the man new born of the Spirit, whose heart the Lord had touched, whose life was hid with Christ in God, who amid all the tumults and conflicts of his consecrated nature was daily becoming more and more Christ-like, more and more conformed to the image of God's dear Son.

" The reminiscence of one scene in our intercourse with him in later years illustrates this contrast and completes my story. We were talking of the love of Christ, and of the heavenly rest. Suddenly he stopped, and said, ' You remember the hymn :

> ' " There, anchored safe, my weary soul
> Shall find eternal rest." '

" Yes ! we thought ; and how significant of the hopes of the sturdy character before us, the man of conflicts and turmoil, to whom amid the storms of life God's Providence has granted scarcely one tranquil hour. How glad a moment when he shall find his bark safe anchored in the harbor, and his soul at rest that side the breakers !

" ' No !' he exclaimed, ' I never want to sing that old version of the hymn as in our Prayer-Book :

'"There, anchored safe, my weary soul
Shall find eternal rest:
Nor storms shall beat nor billows roll
Across my peaceful breast."

"'I do not want to be anchored; I do not like to think of the chain cable, and the iron flukes, and the hard rock, nor of the cold beating storms, and the heavy rolling billows. No—.' Then, looking up, an expression of wrapt peace came over his noble countenance; he stretched out his hands, gently, and said, slowly, in the most tender tones, and emphasizing every word:

"'There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast.'"

THE REV. DR. TYNG A PRACTICAL MISSIONER.

The earnest Bishop of Western New York, who for years has been deeply interested in special services for the promotion of growth in grace and the conversion of the godless, and desires that more rectors in his diocese may soon welcome parochial missions, recently told the author that the Rev. Dr. Milnor, the predecessor of the Rev. Dr. Tyng as rector of St. George's Church, Beekman Street, was deeply interested in special revival services. During the season of Lent Dr. Milnor's sermons were practically mission sermons, and their influence was not limited to his parishioners. Before closing the memorial address in St. George's Church, the Bishop of Ohio said: "How Dr. Tyng would have rejoiced to share in the mission which you have inaugurated in St. George's, and which is to welcome Advent Sunday in so many churches in New York! Blessed is the Bishop who has his quiver full of such pastors! Missions were no novelty in Dr. Tyng's day. Then they were called 'revivals.' I like the old name better, be-

cause it indicates that revival precedes mission ; that a revival in the heart of the pastor and in the earnest praying people of his flock must go before the hope of being effectual in carrying the news of the Gospel outside of the Church. But by whatever name you call this rose of Sharon in the Garden of the Lord, blessed be its perfume ! Only let the Gospel be clear, distinct in its fulness and in its freeness, redolent of the mercies of our Lord, bathed in the blood of the Atonement, sanctified by the prayers of the faithful, borne up and borne on upon the faith of those who believe that God will be true to His word. Then such a refreshing will come upon you from the Spirit of all grace as will at last bring the realities of this Advent to take their proper place among the realities of your daily walk with Christ."

There are those who sorrow over the circumstance that the praise in St. George's Church is led by a choir of surpliced men and boys. But the sight on any Sunday morning of the vast congregation which fills St. George's, listening to the unchanged Gospel of Christ, ought to turn sorrow into joy, and should be the assurance that what Dr. Tyng held most dear is still faithtfully preached and gladly received in the church he loved so well and of which he was so long the beloved and devoted rector.

CHAPTER XII.

THE MISSION AT ST. GEORGE'S CHURCH, NEWBURG.

Preparation for the Mission—The Parish Active—The Mission Services—Large Congregations—Services for Men only—For Women only—Results of the Mission.

THE rector, the Rev. Octavius Appelgate, S.T.D., though one of the Mission Committee as originally appointed by the Rt. Rev. H. C. Potter, D.D., and taking an earnest part in its counsels, had no idea of having a mission in his own church until June 2d, when the Rev. Mr. Stephens, two days before his return to England, offered him the services of the Rev. Mr. Aitken and himself for the time during which they were to have been in Baltimore.* So rare an opportunity of much possible good could not be refused; and when it was announced to the congregation, the people, feeling they had not sought the mission, but that it had come to them, prepared for it with a diligence, prayerfulness, and expectation of blessing that would have been a great advantage in itself, had the mission not been promised. The city was carefully canvassed, and much visiting done. Meetings of the gentlemen of the parish as well as of the ladies were held for explanation and to make

* The Rev. J. Stephens visited America several months in advance, in order to arrange for the New York Advent Mission, and then returned to England. Afterward he arrived with Missioner Aitken.

arrangements. A large choir practised the special hymns to be used.

"On October 17th, the Saturday following the retreat at Garrison's, addresses were made by both missioners to a large congregation of Church workers. The mission continued for two weeks. All of the services were well attended, and every evening the church was overcrowded. There was a celebration of the Holy Communion every day. Every morning there was a sermon on the Christian Life and a meeting for special intercessions. Every afternoon a service for children was held, also a meeting for women, conducted by Mrs. Crouch and Miss Parker. These were held for one week in the church Sunday-school room and for one week at the mission chapel. On Sundays there were three celebrations of Holy Communion. Special services were held for men only on Sunday afternoons, which will never be forgotten by those who attended them. The second Sunday, at four, a churchful of children poured out through waiting ranks of men, who quickly filled the church.

While the mission at St. George's Church, Newburg, N. Y., in some of its features differed much from what rector and people had expected, both are devoutly thankful that it was held, and feel that both congregation and community have received an impulse to more earnest faith and godliness. The spiritual life of the Church was quickened, zeal inflamed, faith strengthened, energy called forth; and many of the ungodly and impenitent were alarmed and convinced; and, as in the apostolic days, the Lord has since added to the Church those who shall be saved. Missioner Aitken's sermons, his appeals, his prayers, affected both mind and heart, and from the first he went on advancing in power and usefulness. The mission forms a bright spot in the history of Newburg, and for years to come its blessed-

ness will be felt and enjoyed." At the same time that Missioner Aitken was preaching the gospel in St. George's Church, Evangelist Moody was also conducting revival services in Newburg. They always meet each other with mutual pleasure, for years ago Mr. Moody earnestly advised him to resign as the vicar of Everton, Liverpool, England, and henceforth to "do the work of an Evangelist."

CHAPTER XIII.

THE MISSION IN ST. LUKE'S CHURCH, BROOKLYN.

One of the Preparatory Services—The Mission Commenced—The Growing Interest—Statistics of Results—The Rector and Parish Encouraged.

On Friday, October 16th, the rector of St. Luke's Church (the Rev. G. R. Van De Water) held a meeting of the men of the parish. About forty were present. The plan and object of the contemplated mission was set forth, and freedom was given to those present to express their views. Eight laymen responded in a frank spirit of discussion, and all offered their individual assistance to the rector. On Tuesday, October 20th, volunteers for actual work were invited to meet in the guild room at the Parish Hall. There were thirty-five present, and the rector said that no one was asked to act unless inclined to do so from a heartfelt interest in the mission. Four committees were formed: (1) to see to the seating of the congregation, preserve order, distribute service-books, etc.; (2) to circulate information, distribute pamphlets at factories, shops, lines of travel, and through the press; to make known the design of the services; (3) to lead the musical portion of the services, and to take positions in various parts of the church and chapel for that purpose; (4) on spiritual work, to make personal visitations, and aid in the more confidential work.

The different committees acted with alacrity, and evinced

a spirit of earnestness which promised sincere co-operation with the clergy. The "auxiliary," comprising the women-workers of the parish, organized committees to act in similar capacities among the women of the various classes for which the special services were designed. The children held stated meetings and practised hymns; and their special services were of a suitable character.

On the evening of October 31st, 1885, a preliminary mission meeting was held in the Sunday-school room of St. Luke's, intended for the workers who had already been organized into several committees for separate purposes.

On the Sunday following the mission opened with regular morning service, at which time the Rev. W. Hay McDowell Aitken preached to a crowded gathering, principally parishioners. The afternoon was devoted to a men's meeting, at which, though the weather was unfavorable, some two hundred or more were present. The following Sunday a similar service for men was held, at which some four hundred were present, although it rained heavily. For two weeks, Saturdays excepted, from four to seven, separate daily services were held in St. Luke's Church and the Sunday-school room adjoining. The evening services were well attended at first, but it remained till the second week before the church (which accommodates eight or nine hundred people) could be said to be really full. The majority of those who attended were from other parishes, and other worshippers, and so, altogether, a wide influence was exerted.

At the morning service Bishop Littlejohn delivered a fervent address on "The Value of the Parochial Mission." He showed, (1) The Church must be as wide and flexible in its methods as the nature which it would lead to Christ; (2) There is no ground to fear the fullest play and counterplay of the Church's centrifugal and centripetal forces;

(3) The life without the Church and the life within the Church give abundant evidence of the need and value of the parochial mission. The Bishop closed his address "by alluding to the revival in England," which began with the Wesleys in the last century, and rolled up its mighty army of itinerating evangelists, for which the cold, regular, respectable religion of the Mother Church could find no room, and which finally, in an evil hour, parted with its heritage of apostolic order, largely because of the unwisdom of its duly ordained guardians.

The Church is seeking to recover and bring to the front more and more gifts and powers which have gone to rust for lack of using. She is rounding out, more and more, her own consciousness and, with that, her modes of worship, her styles of preaching, her methods of practical activity, so as to bring them all up to the level of her always Catholic heritages. She is for all men, and to all she must speak. She is for the ages, and to each she must present Christ as the fulness of Him who filleth all in all.

As a final result of the mission in St. Luke's church, Brooklyn, more than two hundred letters of acknowledgment of good received were sent to the rector; but continuously, and to this writing, even more substantial and manifest fruits of the mission abound on all sides, more to be valued than the ready demonstrations by immediate communications. From those initial services there were ready scores to herald the blessing to the parishes which followed with the same services in New York, so that the indirect good can hardly be defined. Distant parishes as far south as New Orleans, from the West and East, directed frequent letters to the rector and parishioners of St. Luke's, and replies quickened and aided their efforts in advance of any actual services. Sev-

eral parishes in Brooklyn instituted similar services with good and marked results. No doubt but future missions in the diocese of Long Island will embrace the active co-operation of many parishes. The geographical location of St. Luke's did not offer the advantage of attracting the working classes as they are known, nor to attract the attention of the great throngs which streamed by on avenues just sufficiently distant to escape notice. The mission in St. Luke's, however, will ever prove of historic interest, and now promises to leave an impress that will be more valued as time rolls on, to be added to the inestimable fruits already garnered.

As statistics of results, the following is a partial summary :

1st. A large number of strangers attend the parish services.

2d. All the organizations of the parish were recruited by the accession of new members.

3d. A general revival of interest is seen in the increased offerings and general enthusiasm.

4th. Over thirty new families on whom to work for months to come, brought to attention through the services.

5th. Mutual and valuable benefits secured through a committee of laymen, who, under the direction of the rector, called personally upon heads of families and conversed with them regarding spiritual duties.

6th. Larger numbers attending the early celebrations of the Holy Communion.

7th. Success of an effort to secure subscribers for a weekly church paper, by which more than double the former number has been obtained.

8th. A large number of persons who were benefited by the mission indicated its nature by complying with the requests on the following leaflet :

THE MISSION.

ST. LUKE'S CHURCH, BROOKLYN,

1885.

Please put a X before any of the following questions which you wish to answer in the affirmative, and sign your name and address at the bottom of the paper.

	Will you join St. Luke's Guild or Auxiliary?
	Do you wish to be confirmed?
	Do you wish to join a Bible Class for Young Men?
	Do you wish to join a Bible Class for Young Women?
	Do you wish to join our Communicants' Union?
	Will you join a Bible Class for Ladies?
	Do you wish to become a Sunday-School Teacher?
	Are you willing to undertake any work for God?
	Do you wish to speak with your Rector on any of the above subjects?
	Has the Mission been in any way a great blessing to you?

Name----------

Address----------

Kindly place this paper in the *Box* at the entrance to the Church.

Your faithful Friends,

W. HAY AITKEN, } MISSIONERS.
JAMES STEPHENS, }
GEO. R. VAN DE WATER, RECTOR.

The mission literature extensively circulated included prayers for family and private use. God, who is merciful and gracious, and forgives the sins of all who are truly penitent, during the New York Advent Mission heard and answered the petitions in the following comprehensive prayer :

PRAYER IN BEHALF OF THE MISSION.

O Almighty God, the God and Father of our Lord Jesus Christ, who didst not spare Thine only Son, but didst deliver Him up for us all, we come unto Thee with all confidence of access by the faith of Him. Thou hast said that if we ask anything according to Thy will, Thou hearest us. We ask Thee, then, to bless with Thy favor the effort about to be made in this place for the extension of Thy kingdom. Pour out, we beseech Thee, of Thy Spirit upon us all—upon the mission preachers, that they may come among us in the fulness of the blessing of the Gospel of Christ ; upon our own ministers and their fellow-workers, that they may be filled with love for souls, and zeal for Thy glory ; upon ourselves, that we may open our hearts to receive the message which Thou sendest us and may set ourselves earnestly to seek Thy face. Give to us all the Spirit of grace and of supplication, the Spirit of power and of love, and of a sound mind. Take from us all coldness, deadness, and indifference to eternal things. Have especial mercy, we pray Thee, upon those of us who as yet know Thee not. Bring us to know Thee, and Jesus Christ whom Thou hast sent. Build up, we beseech Thee, those of us who already know and love Thee in our most holy faith ; stablish, strengthen, settle us, and make us faithful in every good word and work. Magnify Thy Word, and fulfil Thy promise, and baptize us all with the Holy Ghost. Let it be seen, O God, that Thou art still the same Lord, waiting to be gracious, not willing that

any should perish, but that all should come to repentance.

And now, Lord, what wait we for? Truly our hope is even in Thee. Shut not Thy merciful ears to our prayer. Hear from heaven Thy dwelling-place, and do Thou for us more than we know how to ask or think.

Let the Redeemer see in us of the travail of His soul, and be satisfied. We ask everything for His name's sake. Amen and Amen.

PART V.

PREFATORY NOTES.

"WHO ORIGINATED THE PAROCHIAL MISSION?"

SOME Churchmen have manifested undue sensitiveness at any intimation that a "parochial mission" is analogous to a "Methodist or any denominational revival," and have taken great pains to assure the public that such is not the case. But if a mission or revival is blessed by Almighty God, and slumberers in Zion are aroused and lost sinners saved, like St. Paul, let us rejoice, if by any means "Christ is preached and the Gospel furthered."

> "We should seize upon truth where'er 'tis found,
> Among our friends, among our foes,
> On Christian or on heathen ground;
> The truth's divine, where'er it grows."

Looking through the historic telescope of the thirteenth century, we see the learned and zealous St. Dominic* erect the standard of the cross in market-places and in public squares; also in the vicinity of churches, abbeys, and cathedrals. The "secular clergy" in the south of France consider him an intruder, a trespasser, and an innovator on customs long established, and desire him to withdraw from their parochial boundaries. Some are as much excited as were members of the Sanhedrin when Apostles "preached

* "Domingo de Gurman." See *Independent*, December 3, p. 5.

Christ" in the vicinity of the synagogues and temple; and as were the traders in the silver trinkets made by Demetrius for the shrines of the goddess Diana, when St. Paul preached at Ephesus, and they uproariously cried: "Our craft is in danger! Listen!" Even the secular clergy dare not preach, for preaching is an Episcopal prerogative! The shepherd's staff is the symbol that teaching is an Episcopal function! The shepherd's crook is the sign of the Bishop's pastoral jurisdiction! Depart at once from our domain, or the bishops will soon inhibit "you from preaching anywhere."

St. Dominic departs, but he goes to Rome, and obtains the Pope's authority to itinerate and "do the work of an evangelist." After his return to France, he organizes an order of missioners, called "the Dominicans;" but as on the outside of their white vestment they wore a black cloak, they were named the "Black, or Preaching Friars." In view of the large additions to the churches through this departure from the parochial modes of the "secular clergy," the Franciscans, the Carmelites, the Augustinians, and other monastic orders, in imitation of the Dominicans, itinerated as missioners, and soon became the great street preachers of the times in which they lived.

After the Reformation a new order of missioners was organized, called "the Society of Jesus;" and as in their mission modes they avoided the mistakes of their predecessors, and adopted what was excellent and of good report, they soon surpassed them in efficiency and influence. They included the Oblates, the Lazarists, the Redemptorists, and the Passionists. The congregation of St. Paul the Apostle or Paulists of America are brotherhoods of missioners whose specific aim is "through the mission to increase the fervor and holiness of the good, to warm up the cold and indifferent, and to convert the godless."

When earnest bishops and clergy first held special services to produce similar results, they were called Methodists, Ritualists, Iconoclasts, disturbers of the Church's peace, and innovators on parochial methods bearing the seal of ages. But in view of the contrast between the Anglican Church asleep and the same Church awake, different clergymen claimed that they were the first who cried, "Awake, arise, and put on thy strength!" Even a newspaper controversy failed to show whether an Evangelical clergyman or a "Ritualist" were the righteous claimant. Some "High Churchmen" said: "Our representative was the first, and he deserves the credit." "Low Churchmen" set up a similar claim for one of their leaders. But "Broad Churchmen," who had also taken part in the great revival, calmly studied the Church's altitude, latitude, and longitude. The clergy who years before left a comfortable parsonage, vicarage, or rectory, and, without taking "a vow to be poor," submitted to involuntary poverty for the Church's general welfare, were not considered by the different claimants worthy of the least consideration!

But as "the Parochial Mission" originated in the Roman Catholic Church, and in view of its efficiency as a parochial agency was wisely adopted by the Church of England, as adoption is not creation, surely imitators are not originators! That the Church is now in a revived state is an undeniable fact, but who first aroused her is of but little account; and no man may claim for himelf the honor of having been the first to arouse slumbering Zion because another first aroused him.

Therefore, all the glory belongs to God the Holy Ghost, who simultaneously moved clergymen in different places to cry to the slumberers, "Behold, the Bridegroom cometh; go ye out to meet Him!" But while not one of them may claim that he originated the parochial mission,

each may say, "I was a co-operator," and all should sing in unison: "We are workers together with God." The wonderful revival in the Church resembles the potent but invisible wind, whose sound we hear and its influence feel; but no man can tell its human origin or its Divine extent. The bishops and clergy named in "The Church Revived," and others not mentioned, deserve commendation for the impetus given to missions by their co-operation or encouragement. Each will be rewarded according to his works; and if the Master praises, what are men? At His Epiphany no faithful servant will desire another servant's crown. Each will shine as the sun in the kingdom of His Father, and all will sing: "Thanks be to God who hath given us the victory through Jesus Christ our Lord!"

At the anniversary of the large Sunday-school of St. Mark's Memorial Chapel, held in the parish church—William V. King, Esq., the efficient superintendent—M. A. Gilbert Esq., delivered an address, in which he described the industrious man who gathered the thrown-aside fragments of a stained-glass memorial window; and by the law of the "survival of the fittest," the law of "selection," and the laws of "combination," made of the variegated little fragments a beautiful window that in the dazzling sunshine glittered like a combination of rubies, sapphires, emeralds, and other precious stones. The lesson which Mr. Gilbert desired the children to learn from this incident is the importance of gathering up the little fragments of time and of knowledge, and the diligent use of opportunities of usefulness, in order to combine the harmonious and beautiful traits of Christian character through which the Sun of Righteousness will shine upon others.

"The Church Revived" is a memorial window through which parochial mission light of church life shines. Critics may use their hammers of criticism, and break it into frag-

ments, and, in accordance with "the law of the survival of the fittest," select from other "fragments that remain" pieces of glass clear as crystal, and, by a different combination, form another memorial window, through which brighter light might shine, alluring more persons who are on the outside of our Church to come within; and, forgetting the work of man, honor God, and unitedly sing: "We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly king, God the Father Almighty!"

CHAPTER I.

THE NEW YORK ADVENT MISSION.

The Committee of Arrangements—English Missioners Invited—The Preparatory Meetings—Special Reasons for the Mission—The Crux at Last—The Sudden Death of the Bishop of Florida.

THROUGH the scarcity of missioners, and the lack of a fund to support them, the mission flame began to burn dimly; but God did not suffer it to be extinguished. About two years ago a few earnest clergymen were moved to prepare for a mission in New York City, on a larger scale than had been heretofore attempted. Bishop H. C. Potter issued a circular inviting the clergy to assemble and consider whether it would be desirable and expedient, and appointed a committee to make suitable preparation, and to invite eminent English missioners to "come over and help us." Some accepted the invitation, but others could not come. Among the latter are Canon Bell and the earnest son of Bishop Wilberforce, of England, the Rev. Canon Wilberforce, the great orator of the Church Temperance Society, who preaches and lectures as if inspired; but, prostrated through incessant labors, he was obliged to stay at home. "The Church-of-England missioners" are the Rev. W. Hay Aitken, M.A.; the Rev. J. Stephens; the Rev. E. Warren, of London; the Rev.

F. Pigou, Vicar of Halifax ; the Rev. M. Ransford, of London ; the Rev. Mr. Hartley ; the Rev. I. M. Thompson, of Canada ; the Very Rev. H. M. Hart, Dean of the Cathedral, Denver, Col.; the Rev. Drs. Courtney, Campbell, Fair, and Grafton, formerly clergymen of the Church of England. Some have questioned the propriety of "inviting foreign clergymen to conduct the mission services ;" but the clergy who co-operated with them candidly confessed that through them they derived personal spiritual benefits.

During the last week in October five of the Episcopal churches in Pittsburg, Pa., were open daily, and services held "to keep up and deepen" the interest excited by the visit of Messrs. Moody and Sankey last spring, and to use special means to allure the unsaved to the services. A report of the daily services by an Episcopal clergyman, published in a church paper, November 11th, says : "It is ungracious to criticise, even in the most friendly spirit, work of this kind ; and yet it is only by recognizing what we fail to do, as well as what we accomplish, that we are able to find the way to real success in the end. Our parish clergy are not missioners, and it was curious to observe how their habitual methods led them, without exception, to preach. The task of the trained missioner is not easily acquired by the parish clergyman. And yet it seems that there should be something out of the usual course of parish teaching to reach the careless multitude."

In the Church of the Holy Communion, Twentieth St. and Sixth Avenue, the Rev. Henry Mottet, the earnest rector, months before the Advent Mission commenced, Bishop H. C. Potter, D.D., and a large representation of the clergy of the city, assembled again and again ; and, after the celebration of the Holy Communion, freely expressed their opinion as to whether it would be desirable to hold a mission in New York City. All were to act with freedom as to

whether they would have a mission ; and those who decided to do so were at liberty to choose their own missioners ; for the committee desired only to aid them in their prearrangements. The clergy, who were deeply impressed respecting the need for a mission, and had strong faith that God would greatly bless a special effort to arouse Christians from a state of spiritual slumber, and also to awaken the dead to life, frequently met in the church mentioned to offer united and fervent prayer that God the Holy Ghost would prepare the hearts of the people to receive the message of His love ; and that God the Father would vouchsafe to save the people and increase His inheritance.

THE SPECIAL REASONS FOR THE MISSION.

As given by the committee appointed by the Rt. Rev. H. C. Potter, D.D., in a printed circular, they are :

1. A large class of well-to-do and refined people, who have ceased to be, or never have been, church-goers.
2. Formal communicants.
3. The irreligion of the young men of our well-to-do families.
4. The evils in the life of men and women in fashionable society.
5. The feeble recognition on the part of masters and mistresses of the need of church attendance by their servants, resulting largely from a want of care for the spiritual welfare of servants.
6. The evils of class churches.
7. The evils which come from the instability of church connection.
8. The lack of opportunity for private prayer, consequent upon the condition of our tenement and boarding-houses, and the fact that few churches are constantly open.

9. The want of definite, positive instruction in religious duties, and in what practical Christian living consists.

10. The lack of personal spiritual ministry to the rich.

11. The drain upon the minds, souls, and bodies of two classes: (*a*) of those who give themselves up to the demands of society life; (*b*) of those laden down with too much work—unfitting both classes for a healthful Christian life. Among the causes of this drain we specify late hours; the stores open late Saturday nights; no Saturday half-holidays.

12. The religious deprivation suffered by the large and rapidly increasing portion of the population called to labor at night, in connection with the homeless and the vicious classes abroad under cover of darkness.

13. The wrongs inflicted by employers on their employés.

14. The lust of wealth issuing in the manifold evils of unscrupulous competition; over-work, under-pay, scamped work, and mutual enmity and discontent between employer and employé.

15. The immorality and irreligion caused by the unrighteous denial to a large and increasing class of one day's rest in seven.

16. The prevalence of the sins of intemperance and impurity.

17. The special religious difficulties caused by the constant flow of immigrants.

18. The hindrances to the growth of the Christian life caused by our luxuriousness and selfishness.

19. The ostentations display by church-goers of all classes.

20. The want of public spirit, bearing upon both Church and State.

Before his departure to Paradise, the Rt. Rev. H. C. Lay, Bishop of Easton,* said: "There is a wretchedness

* Convention Address, 1875.

to be relieved. There are men just around our churches who for any interest shown for their salvation might as well be in the heart of Africa. . . . The *crux* at last, however, is the problem of alluring within our reach the profligate, the profane, the careless. . . . I do give my hearty sanction to specific efforts which the clergy may undertake in this behalf, but on certain conditions and under certain limitations: 1. Loyalty and brotherhood should pervade every such undertaking. 2. While several may assist, it seems necessary that one person should assume the guidance of the Mission. 3. Instruction should be the staple of the Mission, with exhortation growing out of it, with every care not to allow the service to degenerate into excitement. 4. The services may be selected from the Prayer-Book or the Bible. . . . After careful thought I must record my disapproval of prayers other than those in the Prayer-Book, whether in the service or the after-meeting."

In Memoriam.—"In the midst of life we are in death." This was illustrated by the sudden death of the Rt. Rev. J. Freeman Young, Bishop of Florida. In apparent good health the Bishop had safely arrived in New York City, expecting to attend the special meetings of the Board of Missions. He registered at the Clarendon Hotel, Fourth Avenue. Suddenly he was prostrated from an attack of pneumonia. Before many of his friends knew of his illness he passed away. . . . All that was mortal of an American bishop was returned to his friends in Florida. At the meeting of the Board of Managers of the Missions of the Protestant Episcopal Church, January 12th, 1886, "a minute commemorative of the late Bishop of Florida was adopted by a rising vote, and ordered to be spread upon the records of the meeting."

CHAPTER II.

THE RETREAT AT GARRISON'S, N. Y.

The Daily Services—The Solemn Addresses—The Quiet Seasons —How the Intervals were Spent—Was the Retreat Profitable? —General Impression of the Clergy.

THE retreat at Garrison's, West Point, commenced Tuesday, October 13th, at 4.30 P.M. After a short service Missioner Aitken delivered a comprehensive and impressive address on the "Specific Objects of the Retreat." At 7 P.M. he preached on Isaiah's vision of the Holy Jehovah. The sermon was exegetical, descriptive, intensely practical, and depicted how the prophet was suddenly prostrated by the vision of the Holy One, and God's great mercy in forgiving his iniquity. The evening service was open to all, and the clergy and laity were instructed, edified, and profited.

Wednesday, at 8 A.M., the missioner delivered a short address on "The Divine Presence—our Retreat," after which the Holy Communion was celebrated. At the 10 A.M. service matins were followed by silent prayer. At 11 A.M. hymns, prayers, and an instructive address on "The Importance of the Shepherd going before His Flock." At 2.30 P.M. commenced the hour for meditation, the general subject, "Some of the Characteristics of the Good Shepherd." In connection with the intervals for self-examination and silent prayer, the missioner made short, suggestive addresses. At the public service, at 7.30, after

even song, he preached a practical sermon, profitable to both clergy and laity. Thursday, at 8 A.M., the subject of the address was "Our Own Vineyard." The preacher vividly depicted the contrast between great gifts used to promote self-glorification and lesser gifts consecrated to supremely promote the glory of God. He graphically described a minister who had gained collegiate honors, wrote brilliant discourses, and entertained a fashionable congregation, but who saw but little good resulting from his labors. He also described one of his classmates, who was not a brilliant scholar nor an attractive preacher, but whose ministerial labors were greatly blessed and his congregation yearly increased. The former visited the latter, and frankly said: "When we were at college, you know that you were behind me in your studies; but as a minister you are far ahead of me! How do you account for this?" The latter induced the former to promise to commit to memory one of his practical Gospel sermons. After he had preached the sermon a lady visited him in the vestry-room. He at once saw that she had been weeping, and asked: "What has caused you sorrow?" The lady answered: "Your sermon this morning revealed to me my sinfulness and God's great mercy in pard—" Before she completed the sentence her pastor said: "I am very, very sorry, for I had no intention to hurt the feelings of any one." At 10 A.M. matins were followed by silent prayer. At 11 A.M. the missioner made an address on "Walking with God." At 2.30 he set forth the importance of "Definiteness in Work and Experience;" and at the public service at 7.30 P.M. he preached an able sermon on "The Assurance of Forgiveness," and emphasized the truth that the doctrine of "Assurance" does not involve the doctrine of Final Perseverance. Friday, at 8 A.M., the subject of the address was "Polished Shafts." The retreat was closed by

the celebration of the Holy Communion. Bishop H. C. Potter, D.D., was assisted in the service by the rector of the parish, the missioner, and the Rev. Dr. Fair, of Baltimore, Md.

During meals at the hotel Missioner Aitken requested a clergyman to read a chapter in the Bible or a portion of a devotional book ; and on one occasion each clergyman recited a verse or verses on the general topic suggested by the missioner. During the intervals between the meals and the services the retreatants engaged in social conversation, or took exercise, or received information and suggestions from Missioners Aitken and Stephens in regard to the New York Advent Mission.

About sixty clergymen were present at the retreat, some of whom came from a great distance to partake of its benefits. Missioner Aitken, who conducted it, combined great discretion with great earnestness ; and his desire that God would greatly bless His servants and make them more abundantly useful was highly appreciated. With deep pathos he often prayed : " Let the words of our mouth and the meditation of our hearts be always acceptable in thy sight, O Lord, our strength and our Redeemer." Some who had not before been present at a retreat came to Garrison's with minds prejudiced, but returned to their homes fully satisfied that retreats are desirable and profitable. The few clergymen who came to remain but one day could not correctly judge of the combined series of services. The clergy who at the first services were led into " the valley of humiliation," afterward ascended to a higher spiritual altitude. And as politicians who, night after night, attend political gatherings become enthused concerning politics, so clergymen become religiously enthusiastic through the intense devotional services of a retreat, and receive spiritual strength to enable them to labor

with concentrated energy to increase the number of faithful soldiers of Christ's militant church. Since the retreat clergymen who were present have preached with increased fervor, and their people have been greatly blessed.

CHAPTER III.

THE PREPARATORY DEVOTIONAL SERVICE.

Bishops who were Present—The Words of Welcome—The Appreciated Sermon—The Proposed Mission Churchly—A Quiet Work Desirable—The Model Missioner—Wise Cautions—The Church of England—"We are but a Part"—Christian Sympathy Appreciated—The Bishop's Philanthropy.

On Friday morning, November 27th, the missioners and clergy convened in the Church of the Heavenly Rest. In the chancel, with the Rev. Parker Morgan, were Bishops Potter, Bedell, Tuttle, and Elliott, who read different parts of the ante-Communion Service. In the introduction of his address, the Rt. Rev. H. C. Potter, D.D., said: "We have met, that, if we can but touch the hem of Christ's garment, we shall be strengthened and qualified for the work before us." He spake cordial words of hearty welcome to the clergy from the mother Church of England for their presence and co-operation; acknowledged the kindly presence of the bishops and clergy from other dioceses to aid in the work of the mission; gratefully recognized the faithfulness of the clergy who had associated themselves to prepare for its services; and believed that, as a reward for their devotion, God would greatly bless their respective parishes. The Bishop then set forth, first, that the work of the mission is entirely on the line of the Church's essential principles of life and work, as outlined in the services for Advent, which the mission is to fill up and fill

out ; and showed (*a*) that the Collect, Epistle, and Gospel for the Sunday preceding Advent Sunday are in full harmony with its spirit ; and (*b*) that the small quantity of the loaves and fishes to feed the multitude, as described in the Gospel, teach us our own insufficiency to do the great work of the mission without the Divine blessing. He next answered the question, How shall we take up this work, and how carry it on ? and alluded (*a*) to the difference in the social circumstances and condition of the people in England from those in America, where are no fixed classes ; (*b*) that, while strong feelings have a place in the human heart, as God's work in nature is generally a quiet work, a quiet religious work is desirable ; (*c*) in the Word of God we have a pattern of the mode in which the work of the mission should be undertaken, as illustrated in St. Paul's mission to the Jews at Antioch, and to the Gentiles at Athens ; (*d*) that the solemn truths set forth by the Model Missioner, described in Acts 13 and 17, should be emphasized ; and as spiritual life must begin in the conscience, that many may be added to the Church, the solemn, specified topics in the two discourses of St. Paul should be the models of the missioner's themes, to benefit the souls of men and for efficient mission work. The Bishop then cautioned the clergy (*a*) not to expect too much from a mode of Church work in which they have had but little experience ; and, at the close of the mission, should they not see the extensive results expected, not to be discouraged ; for it is but the beginning of a large and constant endeavor to lift up our own life out of the old customs of routine, and again and again to use the same methods to awaken men who are asleep ; and (*b*) they must not, on the other hand, expect too little, and the greatness of the work should not discourage them. The Bishop expressed his grateful appreciation of the interest in the mission throughout the land ; and of

the sympathy throughout the Church of Christ, (*a*) from Christians of other names and (*b*) from our Mother Church of England, "that greater whole of which we are but a part." He was assured of this in numerous letters he had received from ministers of other Christian bodies; and alluded to one of them, in the upper part of this city, who had invited his congregation to attend the mission services; and he was grateful that in all our land Christians are praying that God's blessing may rest upon the mission. And, as the angel hosts above are doing the work of the King of kings and Lord of lords, the Bishop closed by exhorting the missioners, rectors, and helpers to remember that, always and everywhere, the Enthroned One is with us and the Leader of this little host; and urged them to pray that He may make His home in our hearts, transform us for the work we have to do for the souls of men, and lead us on to victory. After the Bishop's touching and impressive address, of which the foregoing is but an imperfect outline, the Holy Communion was administered to the bishops, missioners, and a large number of rectors who were present.

The Bishop's able and comprehensive address shows that he possesses wide sympathy and far-seeing vision. Through his Church militant telescope he can see beyond the circle of his own large diocese. He is interested in every form of churchly and benevolent work to rescue the perishing, and willingly preaches to the poor and the degraded, as well as to the rich and the educated. Fervently he prays for "all sorts and conditions of men. . . . More especially we pray for Thy Church universal, that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. . . . And this we beg for Jesus Christ's sake." Amen.

CHAPTER IV.

THE EVE OF THE NEW YORK ADVENT MISSION.

A Religious Mass-Meeting—The Woman and Her Saviour—The Rev. Dr. Kramer—Reception of Missioners—The Quiet Hour—Excitement Discouraged—Bishop Elliott's Pastoral.

THE services at the mass-meeting for working people were conducted by the minister of St. Mark's Memorial Chapel, and consisted of the singing of familiar hymns and tunes from "Gospel Hymns No. 1," an address by the Rev. E. J. Johnson, based on the woman who touched the fringe of the Saviour's Oriental garment, and whose faith in Christ's power saved her. The Rev. Dr. Kramer also made an address. He said :

"While listening to the sermon it occurred to my mind that the poor woman who was healed had a disease the chief feature of which marks our spiritual sickness. That feature was weakness—her life blood was leaving her, her vitality was going, and death was threatened, because she had but little strength, and it was departing.

"Is not that the case with us ? We have had a spiritual life from God our Heavenly Father, but it has become a diseased thing, and now it may be a very weak existence and in danger of death, because of its weakness. What we need is that Christ the Healer may arrest this exhaustion of life and give us strength.

"Look how weak a man is ! He reaches the condition of shame and wretchedness because of some besetting sin.

Suppose it to be drink—take that as an example—but, remember, it may be the same through other sins. He is wretched because of his wrong, and wretched because all his spiritual life is not gone. It is a holy thing in any one which can ever allow us to be wretched as the result of sin. What a good and sacred resolution one makes to overcome sin! It is made to our friends; it is made to God. We know the sad and painful story belonging to every case—we fail.

"It is because we have trusted to our own strength, and that it has been weakness, not strength at all, that we have failed. One stronger than ourselves can help us. Let any brother come in just in the moment of our weakness, as we are about to give up and indulge in our sin; and if we are frank with him, we cry out: 'It's no use; I cannot stand it; I was just about to give up, and I must give up!' Then he gives a brother's hand, and says: 'No, you must not yield; be a man, and suffer rather than go into sin.' Why, it seems as if his strength passes into us and makes us strong to conquer at this time. Then, what we need in every time of temptation is to think of the Divine-human Friend and Brother who is ever with us. What we need is to listen to Him; what we need is to let His spirit pass into ours that we may become strong. Our disease is weakness; our Healer is the Christ!"

THE RECEPTION OF MISSIONERS AND "THE QUIET HOUR."

In accord with a custom of the Church of England on the eve of a mission, in Calvary Church, St. George's Church, Church of the Holy Trinity, Church of the Heavenly Rest, Church of St. Mary the Virgin, and in several other churches, on Saturday evening, at 8 o'clock, large congregations assembled for the reception of their missioners. Surprise has been expressed "that on the eve

of such solemn services a reception should be given!" But it in no respect resembles "a church sociable," where refreshments are served; for it is the public introduction of the missioner to the congregation. The service at the Church of the Heavenly Rest at the introduction of the Rev. F. Pigou, D.D., will illustrate the nature of the reception of missioners at the other churches. After the singing of a hymn, the Rev. Parker Morgan, in touching tone and words, introduced to the very large congregation their missioner, whose Gospel instruction they were expected to receive.

"The Quiet Hour" was occupied by the missioner delivering a calm sermon on the Saviour's transfiguration. After an exposition of the design of this manifestation of the Saviour's Deity, which shone through His spotless humanity, the missioner (*a*) specified the work which communicants should undertake to help the mission; (*b*) the blessings they should expect through it; (*c*) that there is a great difference between hysteria and the inspiration of the Holy Spirit, and that the mission is not designed to excite the emotions, but to deepen their spiritual life. At all mission services excitement is discouraged; for the emotion incited by the Holy Spirit does not behave itself unseemly. Dr. Pigou is a fine musician, and when a hymn had been announced he stepped from the chancel, took his seat at the instrument near its front, played the tune, and led the singing. After another season of silent prayer he pronounced the benediction.

PASTORAL OF THE RT. REV. R. W. B. ELLIOTT.

To the Congregation of Calvary Church, New York.

MEN AND BRETHREN: Having been selected by the rector of Calvary Parish to act as missioner during the Advent Mission, now near at hand, it becomes my duty to affectionately invite your attention to the serious

nature of the occasion. The Church has set apart the season of Advent to remind us of the coming of our dear Lord Jesus Christ as the Saviour of the world, and of His second coming as its Judge. Her services are filled during this period with the twofold teaching of these great and solemn lessons.

While year by year warning us, in the midst of our busy lives, of the necessity of preparation for our great account to God; as Advent has succeeded Advent, each season has seemed to bring with it a strangely accelerated stress of life, that has made the warning voice fall more and more faintly, even upon listening ears.

This has not been unmarked by devout men, appointed of God to the cure of souls. The spiritual sorrow thus arising at the same time in many breasts caused them to carry their perplexities to God; and He, we believe, sent them to take counsel one of another. For two years has this holy care burdened many souls. Gradually it has, under prayer and subsequent consultation, been indicated that during the Advent season of 1885 there should be a prayerful and united effort to preach more directly and more constantly with more earnestness of prayer and heartiness of worship, the sublime and awful message of God to man, through Jesus Christ our Lord.

Prayer has constantly ascended to God, entreating His guidance and blessing. Daily and hourly the petition has gone up that because of the sacrifice and death of His dear Son, the Holy Ghost, the Comforter, might manifest Himself in power among us for the rescue of souls.

In all humility, and conscious of manifold infirmities; with a deep sense of the dreadful responsibilities surrounding this occasion; filled with distrust in all human agencies, but full of hope in the glorious promises of help vouchsafed to those who diligently seek Divine Grace, I come to you. In behalf of those who shall labor during this mission, I ask, in the name of our most Holy Redeemer, the prayers—the earnest prayers, of all who shall read this letter. Do not postpone the prayer; having read these words, then, in that moment, however brief the petition may be, ask for those who shall preach, and for those who shall hear, God's blessing. Continue daily to implore for them the benediction of the Divine Presence. Come to the meetings with prayers and praises in your hearts and on your lips. Remember that each morning the Holy Communion of the Body and Blood of Christ will be set forth for your spiritual refreshment. Come to this Holy Feast; come to all the meetings in your power; come believing that God has something special for every one of His children to do, and that your place is waiting and your

work ready. Come, trusting that some soul needs you, and that your presence, your example, your loving interest, may be the agency God has chosen to cheer and sustain us in this work—perhaps, may He grant it, to set some fettered spirit free. Come, dearly beloved, because of Jesus' love, and then will you come in Jesus' power.

The grace of our Lord Jesus Christ be with you all. Amen.

Faithfully yours,

R. W. B. ELLIOTT.

CHAPTER V.

THE FIRST SUNDAY OF THE MISSION.

The Mission in Calvary Church—The Rt. Rev. Missioners—Bishop Elliott's Solemn Sermon—Afternoon Services for Men only—Bishop Tuttle Preached in the Evening.

RECTORS for several months had made diligent use of human means in preparing for the mission, and had offered earnest prayer that the Holy Ghost would prepare the hearts of the people to receive the Gospel of God's grace, and to apply its great benefits, and also to qualify the missioners to promote His glory. On the first Sunday in Advent, they entered the respective churches in which the mission was to be commenced with mingling emotions of humble dependence on Almighty God, a measure of holy anxiety, and trustful expectation. The appropriate prayers for the day were read with unusually solemn emphasis. The lessons, Epistle, and Gospel gave the key-note of the sermons. The chants and hymns inspired. The sermons through the intellect moved the heart. And in receiving the Holy Communion, many felt, as never before, the Lord indeed is in his Holy Temple.

THE SERVICES IN CALVARY CHURCH.

In the chancel, with the rector, the Rev. Dr. Satterlee, were one of his assistants and the Rt. Rev. Dr. Sullivan, Bishop of Algoma, Canada, also Bishop Tuttle, of Utah, and Bishop Elliott, of Texas, the two missioners. The

sermon was preached by Bishop Elliott, based on the text : "This Gospel shall be preached in all the world as a witness unto all nations, and then shall the end come." (Matt. 24 : 41.) The introduction set forth that there was never an Advent season in which the Gospel had been as widely preached as at the present time ; very soon it will have been proclaimed in all the world. Then the end of the present order of things, at the Epiphany of the Saviour, will consummate the hope of His waiting servants, and also answer the agnostic scoffer's question : "Where is the promise of His coming ?" Alluding to the moral condition of the city of New York, the preacher asked : "Is not the Advent Mission needed ?" Not many years ago a number who had been killed during a riot in this city were carried from Calvary Church for burial.

Throughout our country the execrative and negative cry of the lawless, "No God !" is now ascending with increasing volume of defiant tone ; and a similar irruption on a larger scale has only been kept back by the testimony of the Saviour's witnesses. The body of the sermon was specially addressed to the congregation before him, whom he placed on trial, held God's law before them, recited commandment after commandment, and at the close of each, in solemn tone, inquired : "Have you kept it ? If not, you have not the evidence that Christ is yours." He set forth that those who came to church with the head seething with the business of the world are not sanctifying a a seventh portion of their time to the service of God ; and asked those who had been baptized : "Do you come to the Holy Table, and obey the Lord's command—Do this in remembrance of me ?" If you have kept God's commandments, you have the assurance that Christ is yours.

The Bishop, in closing, referred to the Saviour giving the young man, who told Him he had kept all the command-

ments, something to do for the welfare of his fellow-men; and urged the Christians who were present to witness for Christ by inviting their unsaved friends and others to come to the mission, that they may be moved to accept Him as their Saviour, keep His commandments, and when the end to which the text refers shall come, be welcomed into His everlasting kingdom.

In the afternoon a service for the Sunday-school children was held, and another service for men only. In the evening the sermon was preached by Bishop Tuttle. Large congregations attended the different services, and the Rev. Dr. Satterlee, who had labored so zealously preparing for the Advent Mission, was much encouraged. The rector had placed in the vestibule of the church an abundant supply of gospel appeals and leaflets; also a selection of the neat little tracts published by the Willard Tract Society on "How to Enter into Rest;" "How to Use Faith;" "Definiteness;" "Is God in Everything?" "The Government shall be upon His Shoulders;" "The Chariots of God," etc. The following extract is from the one entitled "Take": "You need not be always analyzing your life, and ferreting within. Having put yourself into God's hands, leave yourself there; and, as it rises, bring all to Him—your ambition, your desires, your ideas, your hopes, your fears. They do not need to be crushed out of you, but to be brought to Christ. . . . Just live in the sunshine and pleasure of His presence. You know how searching the bright sun-rays are; so will the Sun of Righteousness and love search in your heart, and under His beams it will grow tender—'a heart of flesh, and not of stone;' quick to see, quick to obey. When we walk in this world's sunlight, we need to look at the way and at our feet to see that they go right and keep from stumbling; but with the Sun of Righteousness we just need to look at Him; and so looking, *He* will

take care that we neither stumble nor fall. . . . You do not know what a life is before you. Do not be afraid if you get a sudden glimpse at your own utter vileness and sinfulness. Carry it to the Lord Jesus ; He knows it better than you do ; and leave it with Him, just as you leave your unbelief with Him ; and looking *only*, *only* to Him, you will receive your life moment by moment from Him, and live it moment bv moment with Him. He who is Love will lead you gently on over any rough stony places that may be before you—gently, because *close* to Him—'I in you, and ye in Me ;' and the Holy Spirit *will* show you many things, 'as you are able to bear them ;' and surely, yielded up and obediently following, His 'fruits—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,' *will* appear in us, to glorify God, and bear testimony for Jesus."

CHAPTER VI.

THE THANKSGIVING SERVICE IN CALVARY CHURCH.

Bishop Tuttle's Address—Thank God and Take Courage—The Address of Bishop Elliott—The Triune Benediction—Dr. Satterlee's Address—Manifest Results of the Mission.

On the various services at this widely influential church the Divine blessing rested. They began each day with the celebration of the Holy Communion, and at 9 A.M. morning prayer followed. At the 11 o'clock meeting, after a short service, a sermon was preached, designed to lead the people higher on the heavenly ladder of the means of grace ; and the higher they ascended, the brighter beamed their hope of everlasting glory. At the last three services Bishop Tuttle preached the sermons. Daily at 3 P.M. Bishop Elliott addressed attentive congregations on special subjects relating to domestic life and the mutual duties of parents and children, on business life and the mutual duties of employers and employés, and also on the privileges and duties of church communicants. Each evening, at 8 o'clock, Bishop Tuttle preached an instructive, earnest, and convincing sermon.

The Thanksgiving Service for blessings vouchsafed was held Monday, the 7th instant, at 8 P.M. With the rector in the chancel were the assistant minister and the Rt. Rev. missioners. After Thanksgiving prayer had been offered and appropriate praise had ascended from the large con-

gregation, led by the mission choir that filled the gallery, the first address was made by Bishop Tuttle ; its theme was

"THANK GOD AND TAKE COURAGE."

In a tone of mingled reverence and gratitude the earnest Bishop stated that : Many had cherished fears that the mission would be an unwise departure from the ordinary methods of Church work, that a flexible use of the Liturgy at evangelistic services may lead to a serious disregard of rubrics ; and that the mission services may enkindle unholy excitement, to be followed by reaction. But the most conservative Churchmen who had witnessed its progress and the accompaniments of the Advent Mission's flexible services, and had very carefully watched its modes of Gospel work, had dismissed their fears ; and with himself they are now devoutly thankful and fervently courageous to seek hereafter through mission modes the growth in grace of Christians and the conversion of the ungodly ; and thus additionally promote the glory of God, who gave His only begotten Son to die as the proof of His hatred of sin, and of His love for the sinner, and His unwillingness that any should perish. After an appropriate hymn, the next address was made by Bishop Elliott, based on

THE THREEFOLD BENEDICTION.

He considered : (*a*) The love of God the Father ; (*b*) the grace of God the Son ; (*c*) the fellowship of God the Holy Ghost. His remarks on each division of this benediction were uttered in a tone of voice indicative of the gratitude in his own soul for their triune blessing on the now closing mission. The Bishop solemnly said : "Soon we will meet each other at the judgment-seat of Christ to hear words of benediction or of condemnation ; and only those who now have in their hearts the grace of the Lord

Jesus Christ, and the love of God, and the communion of the Holy Ghost, will then hear the Saviour's benediction, 'Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.'"

THE REV. DR. SATTERLEE'S ADDRESS

was the last, but not the least, in pathos and in reverence. He said that, during the mission, many had drawn very near to God, and none can tell what God had done in blessing the parish. Now they had met to render unto Him their glad thanksgiving. They had commenced the mission in faith and humble dependence, and they now closed it with psalms of thanksgiving. "The day approaches," he said, "when we will begin the eternal thanksgiving. The world's pleasures begin with joy, but end in sorrow. Life in Christ begins with penitential sorrow, but continues with everlasting gladness. The mission has been a very precious season to many of us; and if others desire to come to God through Jesus Christ, you must approach Him in sincerity and truth. Those who had taken the step of repentance were taught what true repentance includes. Such now know what the joy of thanksgiving means."

HOW TO AVOID A RELIGIOUS REACTION.

(*a*) "Our feelings," said the speaker, "must pass into holy action for greater future usefulness; otherwise, the much-dreaded reaction surely comes. (*b*) We must inquire from our hearts, 'Lord, what wilt Thou have me to do?'" Turning to face the Bishop missioners, Dr. Satterlee said: "Rt. Rev. Fathers in God, you have come thousands of miles as messengers sent to us by God, through Him to bless us. At the last great day, may we stand side by side before the great white throne, as we are here now assembled in the house of God, and reign with Him as kings and

priests forever and ever." Choir and congregation heartily sang the Gloria in Excelsis. The closing thanksgiving prayer was offered by Bishop Tuttle; and after he had pronounced the benediction of peace the Nunc Dimittis was softly sung, the people kneeling. The Holy Communion was celebrated Tuesday at 10 A.M., and the mission in Calvary Church was ended.

All of the services were well attended, and the Bishop missioners made solemn and deep impressions by their able and earnest sermons and addresses. Dr. Satterlee labored so long and earnestly as President of the Committee of Arrangements, that many rejoice with him in view of the blessings his own large parish has already received.

The author, who could not be present at all the services, requested Dr. Satterlee to have prepared for him an answer to the question:

"WHAT RESULTS WERE MANIFEST DURING THE MISSION?"

"Many of the good results of the mission will not be revealed until the Day of Final Harvest; for until then they will widen in their circle. The results apparent were: (*a*) At each of the services the attendance was large, and devoutly attentive. In addition to the deeply religious and working members of the parish, members of families, who had before but occasionally attended services at Calvary Church, became interested; and whole families, for the first time, united in prayer and praise to God at the mission services. (*b*) The number of strangers who were regular worshippers during the mission services were much larger than the rector and others expected. (*c*) The desire of regular members of the parish to engage hereafter in some department of work for Christ and His Church was most gratifying to the rector and his devoted Church-workers. (*d*) The attendance at the celebrations of the

Holy Communion increased from day to day, and the great privilege of the faithful observance of this Blessed Sacrament never before was more happily appreciated by the members of Calvary Church. (*e*) The pleasant service of intercessory prayer for three quarters of an hour each evening before the public mission service was most profitable, and warrants the expectation of most hopeful results. (*f*) The mission wrought a unity and harmony and a Christian fellowship among members of the parish which only these strictly devotional and unselfish services could accomplish. (*g*) Many incidents daily come to the knowledge of the rector and missioners deeply affecting in character."

EXTRACTS FROM BISHOP TUTTLE'S LETTER.

Bishop Tuttle, in his letter to the New York *Churchman*, said :

"If we may venture to pass judgment, we would name the following as the good results of our mission :

"1. The preparatory work was big with blessing. Under the wise and zealous rector all Calvary congregation was aroused. Some practised for the singing, some attended to the printing, a large amount of which was judiciously done. Some prepared themselves to be courteous and intelligent ushers. Some provided for the things specially needed for the children's service. A great many started out in willing zeal, and visited every house in a large district around, telling of the mission and inviting to it. All were bidden and urged to earnest prayer in public and in private for the special presence and blessing of the Holy Spirit upon the mission. All this, of itself, was a precious arousal of the people to unselfish and beneficent activity.

"2. The people of the congregation have come to know each other better, and have grown nearer in mutual

sympathy and helpfulness. The frequent services and the holy atmosphere of fervent prayer and religious earnestness so warmed and cheered those who came, that coldness melted away, and a delightful appreciation grew of our oneness in Christ Jesus, in the things of spiritual faith and hope that touch the deepest and tenderest interests of human souls.

"3. Many Christians have roused themselves to ask, each one of his or her own soul, 'Is it well with thee?' and to resolve, with God's help, to do better duty, and to avail themselves more gratefully and earnestly of their privileges. Nor shall the resolve settle into the stagnant lees of selfishness. One and another are asking in heart, 'Lord, what wilt Thou have me to do?' and they will be asking their pastor with their voice, 'What can we take in hand to help you and to help our fellows?'

"4. Some have been moved out of their indifference and impenitence, and are crying aloud, 'Sirs, what must we do to be saved?' It must be candidly confessed, however, that fewer of this class presented themselves than we had hoped to see. Yet, in answer to the invitations of the visitors and the notices on the handbills distributed, numbers of strangers were in constant attendance.

"My brother of Western Texas and myself desire to put on record that the mission was singularly precious and profitable and blessed to us and our own souls. We humbly think God the Holy Spirit led and helped the work. We have heartily prayed Him, and do heartily pray Him now, to bless the work and its results in human hearts and souls and lives.'

CHAPTER VII.

THE MISSION IN CALVARY CHAPEL.

The Missioners—The Various Services—The American Government—The Almighty Dollar Worshipped—The Dean's Devoted Sister—Her Useful Labors—Bishop Walker—The Rev. F. W. Tompkins.

At Calvary Chapel the very Rev. H. M. Hart, Dean of St. John's Cathedral, Denver, Colorado, and the Rev. H. Bedinger, Rector of St. Luke's Church, Matteawan, N. Y., were the missioners. In the afternoon services were held for "men only;" for "women only;" for "boys only;" for "girls only;" and "children's praise service." Some of the topics of the addresses were: "Wash and be Clean;" "The Man that Sowed Corn in the Road;" "The Reply of Samuel;" "Renounce, Believe, Obey;" "Commandments 1 to 11." "Prayer." The subjects of the mission sermons were: "Come, for all Things are Ready;" "Sin: Adam, Where art Thou?" "Sin: Forgiveness, the Brazen Serpent;" "Repentance: Balaam, Achan, David, Judas." "Sin: Its Conquest, Jehovah, Nissi, Saul, and Amalek." "Sin: Its Perfect Cleansing, the Leper, Christ Healing the Paralytic." "Be of Good Cheer." Blessings of the mission: "Lord, what wilt Thou have me to do?"

As a substitute for any extracts from the mission sermons of the Very Rev. Dean Hart, Missioner, preached in Calvary Chapel, a few extracts showing an Englishman's can-

did conclusions respecting the American nation may interest the reader. The Dean said :

" This great people deliberately placed itself in the rank of a Christian nation. The founders of the country were men of deep and real godliness. Washington's pen is still an object of interest in the Church at Alexandria, Virginia. In that most thrilling of State papers, ' the Declaration of Independence,' the Divine Protection is most solemnly invoked. The expressions were not the mere formal recognition of a Superior Power, but they were the genuine and heartfelt utterances of religious men. It was their plain intention that the ' fear of the Lord ' should be the corner-stone of the nation over whose birth they were presiding—of the fabric whose constitution they were erecting. Their prayers were heard—' their children have seen their glory'—for their spirit is alive in every ramification of the power which has issued from that Constitution, which, like iron bands, forges into solid compact these United States. In all directions the religious spirit expresses itself ; in every Congress, in every detail of execution, legislation, and even of judicial business there is a recognition that God is Supreme, and that ruling without Him cannot be here in America. Governors, legislators, judges, jurors, witnesses—all swear by Him that liveth forever and ever, that their words and acts shall be ruled by His righteousness. . . . Your privileges are great indeed ! Have you lived up to them ? Ye cannot be consigned to heaven by acts of ' Congress ' or the will of the President, or even by the ' national ' idea. Every man must give an account of himself to God. Every man must give his own heart unto the Lord, and live ' walking with God in this life,' if he means to walk with God hereafter.

" Nay ! does not extreme privilege heighten responsibility ? Where is there a nation on earth whose executive chief

has issued a proclamation for the public acknowledgment to Almighty God for the blessings of the year? Where? there is not one on earth! Now, brethren, I maintain that this public avowal entails an enormous personal responsibility. A very serious complaint will the great adversary be able to make against us—that whereas over other peoples a cloud of non-remembrance has settled down, to us there comes the trumpet call to a Holy Convocation—our very Secular Government assumes the garb of a Lord's prophet and 'puts us in remembrance.' Is the waif and the stray who never knew his father and whose mother would have discarded him if she could—is he to stand under the same condition of judgment as the boy of Christian parents, who has been brought up in 'the nurture and admonition of the Lord'? What! and shall we admit no greater responsibility than the nations who know not God?

"And now let me ask in all honesty, Have we lived up to our responsibilities?

"The dollar, the silver dollar, which is the signet on the right hand of this nation, has in raised letters, boldly upon its face, 'In God we Trust.' . . . Do we not rather trust in the dollar than in the God who literally gives it? . . . Brethren, the great mass of men—ay, even of you—do not trust in God, but at this moment are collecting wealth with feverish eargerness; and as you do it you breathlessly hope you are nearer and nearer the point when you can consider you are out of harm's way, and can say to your soul: 'Soul, thou hast much goods laid up for many years; now take thine ease.' . . .

"The law of labor is the law of Godly life—'In the sweat of thy brow shalt thou eat bread'—and the heft, the toil, the energy expended in the securing of daily bread, is an essential ingredient to happy healthful life. Without work no life is satisfactory to its liver, and yet with what purpose

is it that men try to accumulate fortunes? Is it not that their children may commence life at the place where they left off?—only without the self-education they have had in the securing of the fortune. Now let the experience of history speak to you. I am told that there are not four families in this vast country whose second generation has not squandered harmfully the wealth the father bequeathed. This is an old story; it is like saying, 'All men are mortal.' Everybody admits the fact, but nobody is influenced by it. . . .

"I suppose it will be readily granted that the work-power, the energy, the mental capability which make a man a successful minister, would if applied in other channels make him a successful banker or a successful merchant. Well now, here is a very large class of men who cannot 'lay up' a fortune for their families. . . . I have never known a clergyman's family suffer from the fact that their father's profession precluded him leaving them a decent competency at his death. On the other hand, it has invariably been my observation that clergymen's sons and daughters have proved better men and women, more useful in their day and generation, more beneficial to their neighborhood, more respected and more beloved than the sons and daughters of other people. And this wide assertion might have been anticipated by anybody choosing to consider how they were brought up. A small salary demanded and encouraged a care for money. The clergyman, of a certainty, knew all the distress in his parish. Let a stroke of good fortune come to any of you—let some signal mercy come to you—you never come to me to tell of your joy, and to offer a share of 'the Godsend' to His service who gave it you; but let trouble come, and if you don't come to me, or if I neglect to come to you, curious comments are made.

"The clergyman has therefore to give constantly out of his little. This loosens the sympathies of his children, makes them think nothing of 'comforts,' nothing of luxuries, nothing of the 'pride' of wealth, and nothing of themselves; and that training makes clergymen's children what they are; and when the husband and father dies, he has left to his children a legacy priceless above rubies—the legacy of splendid characters.

"I remember one of my sisters used to go every Saturday, with a little basket of cold provisions on her arm—she walked five miles—to a wood in my father's parish where several hundred men were making a vast reservoir. She slept in a wooden hut, preached and taught all Sunday, and walked back Monday morning. She did that without interruption for five years, and no one thought it remarkable, and no one would have been more surprised than herself if it had been called hardship. And what think you was the effect on that encampment of rough laborers? It became in five years a Christian community, and the work she did then was the beginning of a movement which has brought the Gospel, with its attendants of night-schools, savings-banks, Church guilds, temperance clubs, etc., to the seventy thousand navvies who are scattered on railways and docks and public works all over England. And what enabled her to do it? The life of economy we all of us were compelled to lead—economy of money, of food, of clothes, and, above all, of time. And now I look back and I ask myself had I rather possess—even in the small degree I do possess them—these qualities than three or four thousand dollars from my father's estate. . . . I am not forgetful of St. Paul's common-sense words, 'He that provideth not for his own is worse than an infidel,' because he practically shows that to him the future is not real, and

that is what is the matter with an infidel. But 'providing for his own' is not laying up a fortune, but bestowing on his own that whereby they may get a living; and if you want to make your children happy, do not give them money, but give them that whereby they can get money to live upon; for the zest of life, the education of trust, of faith, of hope is not to be attained in the spending, but in the earning of money!"

The practical manner in which the Dean writes illustrates his power as a fluent extempore speaker. His labors at Calvary Chapel, as in other places, were appreciated. The congregation was small at the commencement of the mission, but increased until the place was filled.

For several years the Rev. W. D. Walker was the successful and much-beloved minister of Calvary Chapel. But in obedience to the voice of the General Convention and his conviction respecting his duty, he resigned his pastoral work in New York City, to become the Missionary Bishop of the North Dakota Mission. He is now the chief pastor in that portion of Dakota Territory lying north of the 46th parallel, embracing seventy-five thousand square miles of territory, and a population of about one hundred and fifty thousand. His successor as minister of Calvary Chapel is the Rev. F. W. Tompkins, Jr., who has labored with great faithfulness, and whose ministrations have been greatly blessed. He is deeply interested in Parochial Missions, which are not designed to supersede ordinary ministrations, nor to be a substitute for our established parish system, but an essential supplementary agency to make it more efficient in bringing the unsaved into Christ's sheepfold. Our stately Sunday services are for trained worshippers, but are inappropriate for those who cannot sincerely sing the Venite, the Te Deum, and

the Gloria. But through God's blessing on Parochial Missions, many who blasphemed God's holy name can now truly worship the Holy Trinity in unity.

To implore the Divine blessing on the mission in Calvary Chapel, half an hour before the commencement of the mission service a prayer-meeting was held. The answers to special petitions cheered the Rector, the assistant ministers, and the Missioners. After the mission ended devout thanksgiving ascended to God, who is always more ready to hear than we are to pray.

CHAPTER VIII.

THE MISSION IN THE CHURCH OF ST. MARY THE VIRGIN.

The Rector and the Missioners—The Rich Man and Lazarus—The Chancel not Bright—Father Betts's Sermon—The End of All Things—The After-Meeting—Description of the Missioners—Some Results of the Mission.

THE Church of St. Mary the Virgin, being higher in the ecclesiastical scale than any of the other churches spoken of, the rector, assistant clergy, and two missioners have a paternal prefix to their names. The rector is "Father" Brown. The missioners are Father Betts, of St. Louis, and Father Larabee, of Chicago. The fathers, however, are not old men, but comparatively young men, full of zeal, devotion, and vigor. At missions in churches termed "Ritualistic," as the evening service is more especially for preaching the Gospel, the candles on the altar, the large one each side on the chancel step, and the seven pendent lamps suspended to the beam, above which is a large cross, were not lighted; and in comparison with the body of the church the chancel was not bright.

THE PARTICULAR AND THE GENERAL JUDGMENT.

The several services on Sunday kept all unusually active, and the congregations were unusually large. At the morning service Father Betts preached concerning "the beginning of all things." Just before the service commenced in the evening Father Larabee came to the chancel rail to

explain what some one had requested—viz., the difference between the particular and the general judgment. In a distinct voice he stated that the particular judgment takes place at death, and the general judgment at Christ's return to summon all before Him. The first is brought to view in the description of Lazarus, who was carried by angels to a place of bliss, and the rich man to a place of misery. This cannot refer to the last judgment ; for the rich man had five brethren alive upon the earth. The anticipation of each was a foretaste of what will be consummated when Christ will announce award and penalty at the end of all things. He then left the chancel. Father Betts then entered, and (*a*) offered a prayer for himself ; (*b*) said the "Veni Creator," in unison with the people ; (*c*) said a few collects and announced another hymn, which, with the congregation, he fervently sang.

THE DESTINY OF ALL THINGS TEMPORAL.

At the close of the hymn Father Betts entered the pulpit, and announced as his text : " The end of these things is death" (Romans, sixth chapter, twenty-first verse). He said that at the beginning of the Church year he had preached respecting the beginning of all things, which, by the law of association, suggested the end of all things. As he began to preach, his striking appearance and earnest manner caused persons not familiar with " ritualistic services" to forget that his surplice was short, his cassock long, and the costly and beautiful altar, which, with all other temporal things, must sooner or later come to an end. The sermon vividly depicted how whatever is beautiful as soon as it begins to live begins to die. The variegated colors of flowers fade and their perfume departs ; and death breathes decay on all things earthly. He then showed that death becomes more revolting the higher we

ascend in the scale of creation, and described death's gradual work on man—gradually and silently dimming the brightest eye, wiping the bloom from the cheek, weakening the muscles until the strongest limbs tremble, prostrating the body on a bed of sickness, weakening the nerves so that the slightest sound gives pain, and paralyzing the tongue so that it cannot speak in a whisper ; till at length the physician says : "It will be useless for me to come again." Next he described the awful loneliness of a person dying who is without Christ and without hope, until the emotion he had stirred in his hearers found relief in silent, trickling tears. As if the preacher could no longer control his own stirred feelings, he suddenly paused, and announced the hymn commencing,

"I need Thee every hour, most gracious Lord !"

To a familiar tune in the "Sankey Hymnal," clergy and congregation fervently sang each verse, and between each, with increasing and imploring tone, the chorus :

"I need Thee, oh ! I need Thee,
Every hour I need Thee !"

The preacher then described the happiness of the believer's soul that, at the moment of death, passes into the embrace of Jesus ; and, in contrast, the awful condition of a soul dead in trespasses.

The conclusion of the sermon was intensely practical and fearless. "I see," said the preacher, "handsome men and women who spend hours before their mirrors, shamefully painting their faces ; you must die, and go where are no looking-glasses, and the eyes that gazed at forbidden objects be destroyed and worms crawl through their sockets. To die is to bid 'good-by' to whatever is earthly, and be launched into eternity ! Is it not wise to think of our departure ?" How long have I to live ? is a question that

has come down to us from all ages, which God does not answer. Instead of asking, Shall I die this year, this month, this day or this night? it is more important to ask, What kind of death shall I die? Shall I die after a lingering illness, or, suddenly, on the railway, or upon the ocean? Shall I die a culprit on the scaffold or among strangers, or at home with beloved ones? Shall I die in the presence of God's minister, who pointed me to the Saviour and administered to me His Holy Sacraments? After the preacher closed his solemn and impressive sermon, he announced the hymn,

"There is a fountain filled with blood;"

and between each verse was sung the chorus:

"I do believe, I will believe,
That Jesus died for me," etc.

The missioner, having removed his surplice, attired in his cassock, gave "the instruction" while walking up and down the central aisle, urging the unsaved to at once escape from eternal hopelessness through true repentance and faith in Christ the only Saviour. He closed his instruction by stating that repentance consists of (*a*) contrition; (*b*) restitution; (*c*) confession, and gave illustrative incidents in proof of his statements.

DESCRIPTION OF THE MISSIONERS.

The Rev. Fathers Betts and Larabee, missioners at the Church of St. Mary the Virgin, are young men who give promise of great usefulness as missioners. Father Larabee, of Chicago, has a clear intellect and a good voice, and, like Father Brown, the rector, a beaming face and suavity of manner. Father Betts, from St. Louis, has a tall and dignified body, a well-shaped head, a very marked profile, and possesses oratorical power for an efficient mis-

sioner. His voice is rich and deep and musical ; his gestures few and graceful ; and his general manner solemn and very reverential. He possesses a good degree of logical, poetical, descriptive, and sympathetic power. His arguments are convincing, his illustrations pictorial, and his exhortations move the heart. With great plainness of speech he depicts the shortcomings of Christians, and implores them to ascend higher and still higher up the ladder of the means of grace to the heavenly altitudes, and, through a consecrated life, live on earth the life of heaven. With fervent faithfulness he warns the impenitent of their guilt and danger ; beseeches them at once to break away from their sins and accept Christ as their Almighty Saviour ; by baptism have the outward sign of the inward grace ; in the rite of confirmation publicly confess Him ; and at the Holy Communion receive soul nutriment and the assurance of pardon and heirship of His kingdom.

THE GENERAL INTEREST MANIFEST.

At each of the services for women only, at the Church of St. Mary the Virgin, the church was full every time. At the services for men only the preacher's denunciations of bad habits, and his appeal for purity, temperance, and the protection of women, etc., were most attentively listened to by the men of all ages who were present. At the services for children only, the poor and rich assembled, and children not of the parish were brought by guardians to hear the addresses. The four celebrations daily of the Holy Communion were well attended. Many men were present ; some from the suburbs and country. At the evening prayer, at 4 o'clock, there was a large attendance, and the sermons on the parables were eagerly listened to. At the mission services—8 o'clock every night—the church was full from the first night. Many of the poor were pres-

ent. After the public instructions were many private interviews with the missioners. The description of the English missioners is in "The Church Revived," Part V., Chapter XXXII.

CHAPTER IX.

MISSION AT ST. GEORGE'S CHURCH, STUYVESANT SQUARE.

The Vision of the Holy Jehovah—The Prophet Isaiah Prostrated—The Voice of Mercy—Sermon for Men Only—The Standard of Righteousness—The Mission to Children—Little Foxes Spoil the Vines.

At 8 o'clock A.M. the Holy Communion was celebrated. At the 11 o'clock service the Rector read the morning prayer; the Rev. W. Hay Aitken preached the sermon. His text was Isaiah 6 : 3–5. In his descriptive introduction he vividly depicted the vision of the Holy Jehovah, Lord of the celestial hosts; how the prophet was overpowered more by His spotless holiness than by His majestic greatness; that his own sinfulness in comparison therewith caused him to cry, in wailing tone: "Woe is me, for I am a man of unclean lips;" and that he recovered from the shock through the seraph who touched his lips, and the voice of the Holy One: "I have forgiven thy iniquity!" The preacher then showed (*a*) that man, who is not awed by greatness, nor repelled by surpassing wisdom, nor terrified by the visible evidences of omnipotent power which incite his admiration, is afraid of the presence of the thrice Holy God, through a consciousness of his own sinfulness; (*b*) that a regeneration, recreation, or birth from above is essential to enable man to bear His presence; for, except a man be born again, he cannot even

see the kingdom of heaven, and only the pure in heart shall see God. The preacher closed the solemn sermon by describing the plenteous redemption in Christ, the only Saviour, to recover mankind from the ruin caused by sin, and deliverance from sin's dominion, and the power of the Holy Ghost to sanctify them, body and spirit, and make them meet to dwell in God's presence forever and ever.

MISSION SERVICES FOR MEN ONLY.

One of Missioner Aitken's sermons graphically depicted God's law of righteousness, as displayed in the Decalogue, embracing the negative and positive duties of man to himself, and the negative and positive duties of man to society. With solemn emphasis, he inquires: "Have we fulfilled the different precepts? If you never did a neighbor any harm, have you ever done a neighbor any good? Had the man whom the priest and Levite passed by been dead, who would have been his murderers?" Would not they have been his half and negative murderers, and the thieves who wounded him the other and positive half? "Young man, have you never done any harm by ribald remarks and unholy suggestions?" Having shown that no sinner goes to perdition alone, the preacher alluded to a man who, at a mission, told him that, when a youth, through the evil suggestion of a young man, he committed a sin which had contrived to hold him in its relentless grasp, and made him both a mental and physical wreck. He also recited the case of a man who came to him in great distress, and to the question, "What can I do for you, sir?" the man replied: "Nothing! Nothing!" To the statement, "But Christ can save you," he answered: "Yes, I believe that! But how can I face at His judgment throne those whom I betrayed and who died impenitent?" The solemn discourse was closed by the declaration that

the betrayers of all who are called "unfortunates" must face them at the judgment-seat of Christ, and a touching appeal to all present to accept the Saviour's offered pardon for all their sins past, and grace to henceforth live a life of purity. Mr. Aitken's second discourse to men only was on Temperance or Continence; and the third on the Final Judgment. In England similar services for men only are named "A Crusade."

The addresses to men only were of an unusually practical and impressive character, and depicted the importance of purity of thought, word, and action. With great plainness of speech, combined with great delicacy, the missioner urged them to avoid whatever may act as a spark to enkindle unholy desires and inflame carnal passions; and that sins which one would shudder to have named should not be committed; for, if so repulsive even to mention, how heinous to the Holy Jehovah, whose omniscience searches all hearts, discerns all desires, and to whom evil intentions are sinful! The men were exhorted to remember that, at all times and in all places, during the brightness of the day and the darkness of the night, "Thou, God, seest me!" and earnestly implored to prove themselves honorable men by always acting as woman's protectors and defenders; for pure love never works evil to a neighbor, or even an enemy.

At the evening service Mr. Sankey was present, and sang two hymns. The congregation was very large: the body of the church and the galleries were filled; also the chancel steps on each side of the pulpit, and a number had to stand at the entrance to the aisles.

THE MISSION TO CHILDREN IN ST. GEORGE'S CHURCH.

The Rev. James Stephens, one of the staff of the Church-of-England Parochial Mission Society, possesses special

aptitude for moving Christians to live the higher life, and also to interest and greatly benefit young people and Sunday-school children. His facial expression is pleasing; his voice not strong, but musical, its general tone conversational, and, when addressing young children, his style is colloquial. His childlike simplicity of expression, his skill in practical application, and his warm, tender sympathy rendered his sermons powerfully effective.

In one of his sermons, preached to a large congregation of children, based on the text, "Take us the foxes, the little foxes, that spoil the vines" (Solomon 2 : 15), Missioner Stephens said: "In the days of King Solomon the owners of the large vineyards which were grown in eastern countries must needs provide some means to protect their young and tender vines from the foxes, who are well known to be very fond of grapes. This they did by making an enclosure around the vineyard, which would keep out the large foxes; but it was difficult to prevent the little foxes from coming in and destroying the vines, for they had all the cunning of old foxes." He then stated that the vines Solomon spoke of were the young and tender lives of children, which, if carefully protected from evil, would grow up in symmetrical beauty and strength, and produce much good fruit in their season. But if the foxes of sinful influences were allowed to break in upon their young lives the same would be either wholly blighted, or if they did produce fruit it would be evil fruit. The children listened as if they could see what the preacher simply but vividly described—the old foxes entering an oriental vineyard, stealing the ripened bunches of grapes within reach, and then hurrying away; and then how the little foxes remained to play as well as to steal the grapes; and, by nibbling at the branches, not only destroyed the bark, but broke them; which cut off the general circulation of the sap from the

roots, through the vines, and thus destroyed them. He then showed the danger they would often be in from little sins trying to enter their hearts when they were secure from the larger ones. A boy who wouldn't think of swearing, drinking, gambling, or committing other sins of like nature might yield to the temptation to tell a falsehood, act a small deceit, or take some little thing that didn't belong to him. Little girls who would scorn the idea of doing a violently wicked thing to hurt papa's or mamma's feelings or be guilty of harsh unkindness to playmates might commit such little sins as story-telling and the like without ever thinking that little sins, like little foxes among the vines, would destroy the good in their natures, leaving them warped and dwarfed. After giving several instances in which young people had been made miserable by the commission of sins which looked insignificant, he illustrated objectively the terrible effects of such apparently small violations of right. The preacher asked the children to describe the character of Master Little Fox, and they answered : " The little fox is sly !" " The little fox is a thief !" " The little fox is a destroyer !" He then showed that little foxes could enter vineyards through holes too small for Mr. Large Fox to pass through, and compared their depredations to the marring of family peace through the little sins of children, which often grow into great sins as the years roll on ; and many who when little deceived and disobeyed their parents, when men and women have been confined in prisons, while others have died on the gallows. He then drew a picture of the little flakes of snow that gradually accumulated into snow-banks that stopped a train all night, while several persons in the vicinity were frozen to death. Mr. Stephens in his different sermons to children instructed them how to sincerely love God, honor the Saviour, and faithfully serve Him.

SERVICES FOR WOMEN, CONDUCTED BY MRS. CROUCH.

Men were not admitted to the special services for women. But from the author's knowledge of Mrs. Crouch's Christian devotion for a quarter of a century, and of her shrinking from notoriety, he requested a lady who attended the meetings to describe to him her method of conducting the services. Mrs. Crouch's meetings were opened by a hymn from "The Mission Hymnal." Earnest prayer was then offered by Mrs. Crouch, and afterward a chapter was read by her and clearly explained, showing through whom alone we have redemption. At the close of her address, which was listened to by many prayerful women, an after-meeting was held for the benefit of those who are desirous to lead a more religious life, and also for the benefit of inquirers of the way of salvation. Such were most earnestly prayed for, and also pleaded with by Mrs. Crouch and Miss Parker, who assists her in "her work." During the twelve years that Mrs. Crouch—who is the widow of a Church-of-England clergyman—has worked at Parochial Missions with Missioner Aitken, she has been most useful. The author is deeply interested in the work of Mrs. Crouch, because she was the faithful Sunday-school teacher of his younger sister, and also the comforter of his beloved mother, who is now numbered with the blessed dead, "who are in joy and felicity" in Paradise.

CHAPTER X.

THE MISSION'S THANKSGIVING SERVICE IN ST. GEORGE'S CHURCH.

Missioner Aitken's Closing Sermon—All Jews not True Israelites—All who have been Baptized not Real Christians—Characteristics of the True Christian—Onward and Upward—The Opposite Direction—Some of the Mission's Results.

THE Thanksgiving service for God's blessing on the mission was held on Wednesday evening, November 16th, 1886, and St. George's capacious church was filled. After the Thanksgiving service Missioner Aitken spoke of the thorough preparation for the mission; the co-operation of the parish clergy during the mission; thanked the organist and his assistant for the valuable musical aid they had rendered, and also the voluntary mission choir for their attendance at the continuous services.

The text of the sermon was: "A Christian" (1 Pet. 4: 16), and specially addressed to those who, during the mission, had resolved, by God's aid, to live a Christian life. As an aid to the memory, each practical consideration, which he graphically amplified, was based on a word beginning with one of the successive letters in the name "Christian." The term "Jew" was applied to every Jew; but some who said they were Jews were of the synagogue of Satan, and not the children of Abraham; for their father was the Devil and their works Satanic. The name Christian is applied to whoever has been baptised. He only is a true Christian in God's sight whom the Holy Ghost has re-

generated and who is a living Epiphany of Christ. To aid the memory, the first letter of the name Christian should remind you that you should not be distrustful, but

Confident that, by God's strength, you may conquer every spiritual foe; for He is stronger than Satan and all his hosts. As a whining Christian dishonors the Saviour, you should be

Happy in the Lord and rejoice evermore, and not be unhappy because unholy, and, through disobedience, despondent. As the Christian should control his mind and be

Recollective, it will be better to commune with God than to read of divorces, prize-fights, and murders. Live in a spirit of prayer, and remember God's mercies. Also be

Industrious; for He will show what work you can do for Him as soon as you are willing to do it. Instead of sighing over what you cannot do, do what you are fitted for.

Stability should characterize your conduct; therefore, be not like Demas, who loved this world, but be steadfast and immovable, always abounding in the work of the Lord.

Teachable. A child, when first given a block alphabet, and told the first letter is "A," holds up the letter B, and says: "This is 'A,' and C is 'A.'" So young Christians call different letters of the box of truth "A."

Instructive. A willingness to be taught will qualify you to teach others. By carrying a pocket Testament, you may gradually learn much. Practise its precepts, and you will be an eminent instructor.

Associate with God's children at the Holy Communion—one of the bonds of Christian fellowship; also hold meet-

ings at each other's house to study the Bible, and to pray to God and praise Him.

Nothing. Each should say: "I am nothing; but Christ is all in all." When you are empty of self and sin, He will fill you with the fulness of His love, and at once use you to promote His glory.

The missioner urged the young converts to go forth with a heart brave as a lion, and not full of misgivings of "what might happen next!" A young convert once asked: "What shall I do with the devils to-morrow?" When told that "God is stronger than Satan and all his hosts combined," he answered: "I do not mean the devils in Hell, but the devils in my workshop!" Having alluded to those who make progress in the wrong direction, and who are not happy because not holy, causing sinners to say, "What a miserable affair religion must be!" he referred to a woman who became religious through the happiness beaming from a joyful Christian woman's face. When asked, "What first led you to seek the Saviour?" the uneducated woman answered: "As I sat looking at her, while I was as miserable as a devil, I seed her face, shining like the face of an angel!"

THIS MISSION ENDS AS ST. PAUL'S IN ROME ENDED.

Some believed and went onward and upward. Others believed not, and went in the opposite direction. Which way will you go? Oh, do resolve to follow the example of those who believed, served God faithfully, and whose spirits are now enjoying blissful rest in Paradise! For God's blessing on the mission, choir and congregation heartily sang: "We Praise Thee, O God, we acknowledge Thee to be the Lord."

The services on Wednesday were of a joyous character, as this day was one of thanksgiving for the results of the

mission work in New York. Each of the services of the day was followed by a celebration of the Holy Communion. So many thanksgivings were received from those who had received answers to prayer and spiritual blessings during the mission, that time failed to read them. A Sunday-school teacher thanked God for the conversion of fourteen girls in her class during the mission. Many other teachers sent in thanks for similar mercies—"for a great work of grace among the young men and boys of St. George's school, who on Sunday last promised to give themselves to their Saviour; for the conversion of sons, daughters, brothers, and friends through the influence of the mission; for the bringing in of young men of the lowest character from the streets; for the consecration of professed Christians to work for Christ." Nearly all of these cases were of those who had been individually prayed for during the mission. In addition to these, over two hundred names were signed to printed papers, acknowledging some help received, and specifying some line of Church work in which the writer pledged himself or herself to engage. At a meeting held by the clergy the names were classified, and all signers put under instruction, or assigned appropriate work.

CLOSING CELEBRATION OF THE HOLY COMMUNION.

At the morning administration one hundred and fifty persons communed, and three hundred and fifty at the evening celebration. The missioner was gratified that, included in the results of the mission, one hundred and fifty persons who are willing to work for Christ had sent in their names to the rector, who "is clever in giving Christians something to do," as well as earnest in teaching them "what to believe." Missioner and rector and assistant clergy are thankful that many who were blessed through

the mission, like one of the ten lepers whom Christ had cleansed, returned to give thanks.

On Thursday afternoon the missioner held a meeting which he called a quiet hour, and defined as an after-meeting for Christians. The body of the church was filled, when Missioner Aitken came into the centre aisle, without surplice, and begged those present to fall on their knees and pray that God alone might speak to each soul. He explained that the results of the mission are found to be more lasting on those converted during its influences than on true believers, for the reason that the sinner grasped a definite benefit, while the Christian was only stirred and excited. On his knees, with the congregation, for over an hour, with the text, "Search me, O God, and try my heart," often on his lips, the missioner reviewed all possible failings of heart or mind that could stand between the soul and its progress and work in Christ, and urged the giving up of every hidden sin and idol. "If in work for God desire for success has predominated over love for souls; if as a teacher I have cared for the size and prosperity of my class, and not for the salvation of its members, search me, O God, and try my heart; if in any form of work I have sought self and not God's glory, lead me to see it and remove it." He then spoke of worldliness, selfishness, idolatry, and all besetting sins, urging each to see his own failing nailed to the cross of Christ, and to believe in his complete redemption from the power of habit. Such hymns as "Wash me and I shall be whiter than snow," and the consecration hymn, "Take my life and let it be consecrated, Lord, to Thee," were sung by the people on their knees, and the service closed with a prayer that those who had united in the mission services in New York might meet in the land above, clothed in the spotless purity of Christ.

Missioner Stephens has much to encourage him respecting the results of his ministrations to children and Sunday-school teachers. More than half of the members of the upper classes received definite blessings, and some of the Sunday-school teachers are greatly rejoicing. When the sermon preached on the 10th instant was ended about one hundred of the children who were present remained to be personally conversed with at the after-meeting.

LETTER FROM A YOUNG LAY EVANGELIST.

NEW YORK, January 4, 1886.

DEAR MR. BONHAM: I take the liberty to inform you that since I listened to the Rev. Missioner Stephens's sermon addressed to Christian workers and to Sunday-school teachers, based on the words of the great Shepherd's command, "Feed my lambs" (John 21 : 15), I have been graciously enlightened and awakened by his soul-stirring words concerning "child conversion." But as I labor as a lay evangelist, I am grieved as I remember the number of young children at my services who publicly indicated that they desired to receive instruction how to come to the Saviour whom I have indifferently neglected! But through the appeal of the missioner truths were impressed on my mind which before I had scarcely noticed. Some time ago, among the children who desired instruction was a girl fourteen years of age, whom I entirely neglected. Thank God! all is now changed. The week after I heard Missioner Stephens's address respecting ministerial duty to the young, sixteen persons resolved to accept the pardon and peace which the Saviour freely offers, eleven of whom were children. Later, at other Gospel services, over thirty children have had the confidence to call Christ their own Saviour.

We have since started a special service for boys, and another for girls; and a little girl eleven years of age has desired a service for her schoolmates. The shower of blessing is increasing; for on Sunday last, after I saw you, nine children, ranging from the age of six to fifteen, resolved to love and serve the Saviour. . . .

Yours in Christ,

CHAPTER XI.

AFTER THE MISSION IN ST. GEORGE'S CHURCH.

Sermon to Men Only—The Widow of Nain—Christ's Mandate Obeyed—Analogy between a Dead Body and a Dead Soul—"O God, Save me for my Mother's Sake!"—"I Say unto Thee, Arise!"

THE Rector of St. George's Church labored unceasingly to make mission services successful. He stood at the corner of Broadway and Fourteenth Street during the early part of the evening, and offered circulars inviting passers-by to attend the services.

The text of the sermon to men only was, "Young man, I say unto thee, arise" (Luke 14 : 17). The introduction depicted the funeral procession in the beautiful city of Nain, and the bereaved widow's wail as her son was being carried to be buried from her sight; how the Saviour touched the bier, and the dead obeyed His voice, and He who is "the Resurrection and the Life" delivered him to his mother. "Three times Christ proved His power over death:" (*a*) in the case of the little child, the centurion's daughter; (*b*) the young man referred to in the text; (*c*) Lazarus, who had been entombed four days. The moment the Saviour touched the little damsel's hand, she opened her eyes; to comfort the widow of Nain, He had to touch the bier and stop the bearers; and, as Martha's difficulty was unbelief, the stone at the sepulchre had to be removed before Lazarus, in obedience to Christ's man-

date, "come forth," alive and sound emerged from the tomb. The preacher contrasted the death of the body with the sin-dead soul, and said that the difficulties of regenerating the soul increase as life advances, and gave statistics of what he knew as a missioner to prove his affirmation. Though there is room for hope, he had seen but few old men converted. To rally from the depression the facts stated caused, in a cheerful tone he said: "He who restored to life the little child, and the widow's son, and the brother of Martha and Mary, is the Saviour of children, of young men, and men of maturity." After a reference to the brightness of this world to the youthful, he asks: "As we grow older, how many do we see travelling step by step down to hell? Brothers, how many of you are dead in trespasses and sins?"

As he travelled as a missioner, from different sorrowing mothers he received the requests: "Will you pray for my only son? He is breaking my heart." "Will you pray for my boy? He is a good boy, but is not interested in religion." Many pray: "O God, help Aitken to save my boy!" Is it a manly thing to break a mother's heart? My own dear mother is now eighty-one years of age.* To-night she will be pleading for this mission. She says she is too old to go out to work for Christ now, but "I can pray: O God, bless the labors of my boy." In Yorkshire, England, a clergyman told him that when his dear wife was dying she said to her boy: "I want you to promise me that you will seek after God." He said: "Mother, I will;" and she then said: "Lord, now lettest Thou Thy servant depart in peace." After she fell asleep in Christ, my son, true to his promise, kept his word, but found it

* Missioner Aitken's dear mother "fell asleep in Jesus" at midnight on Septuagesima Sunday, February 21st, 1886.

hard work to see the light of truth. The devil put the thought into his mind : " Go to the public-house and drink to drown thy misery." He reached the dram-shop, stretched out his hand to open the door, when he seemed to see his mother, who said : " My boy, remember your promise." He returned to his bedroom, and prayed : " O God, save me ; for my mother's sake, save me ; I won't rise from my knees until I find Thee !" Light in Christ that very day dawned into his soul.

As the young man described in the text was carried forth to be buried, so young men are carried to death by sinful companions. Call no one your friend who is an enemy to God. The son of a clergyman in London wrote to a companion that he had resolved to live a new life ; and received in answer : " My dear Bailey, you have always been a jolly good fellow ; don't begin to be a humbug." Young men, do pray : " O Lord, deliver me from my baleful companions." The preacher described different young men who had ruined their bodies and paralyzed their power of will. One, who was intemperate, to the question, " Why do you not forsake the fatal cup ?" answered : " I try ; but down, down I go. It's no use. I'm lost ; for I have no power of will. Oh, wretched man that I am !"

Some of you are on the bier of moral death. Your passions are the bearers carrying you to destruction, and you need an external power to carry you in the opposite direction. He said that an American clergyman when in England related that a vessel had drifted into the rapids of Niagara and was whirled past " Redemption Point." Crowds on the bank saw this, and exclaimed : " Good God ! The ship is lost !" The captain felt a breeze sweep past his face and cried : " Set all the sails !" Now there is a battle between wind and water. The water strives to float the ship in one direction, but the wind propels her in the

opposite direction. Now she stops as if anchored. The forces of nature are balanced. Now she makes progress, and slowly sails into less turbulent waters. As she repasses "Past Redemption Point" through the strong, favorable breeze, the shout ascends: "Thank God, she is saved!" Your passions are sweeping you faster and faster toward the cataract of destruction. Stand still! Your fast life is taking you to hell! Yet despair not. You see death before you. In Christ is life. The widow's son was dead, and was not consulted about coming to life again; but you have yet the use of your reason. Men turn from faith, and call themselves rationalists; but thrusting Christ aside is most irrational. Standing before you is the Resurrection and the Life. Thank God, you are not yet lost forever! Obey Christ's mandate, "Young man, I say unto thee, arise!" and you may become valiant in His service.

When the preacher was eighteen years of age he preached in a market-place in Scotland. Not long ago a missionary in India died. Missioner Aitken read his biography; and for the first time learned that, when a medical student, he heard one sentence of the sermon in the Inverness Market-place—viz., "I say unto thee, arise!" He prayed, confessed his sins, said: "Lord, I give myself to Thee," and in due time went as a missionary to the heathen, and bade them "Arise." The preacher urged the unsaved among the men of different ages present to say: "I will arise, and be a slave of sin and hell no longer." The sermon was exegetical, logical, pictorial; and he not only explained, reasoned, and described, but also appealed from the depths of his soul, and stirred the hearts of many. Many remained for the after-meeting. The missioner, Rector, and assistant clergy conversed with the inquirers. The Holy Spirit was present, and as soul after soul was quickened into life, the celestial choirs circled round God's throne, rejoicing.

CHAPTER XII.

MISSIONER AITKEN'S LAST SERMON TO MEN ONLY.

The Last Sermon to Men Only—"Will ye also go away?"—Opposite Forces—Christ the Divine Centre—The Science of Skeptics—The Brain Phosphate of Lime—The Eccentric Cornish Evangelist—The Final After-meeting.

FRIDAY evening, December 18th, the body and galleries of St. George's Church were filled; and as the Rector had sent personal invitations to members of several of the influential clubs in the city, a number of them were probably among the large congregation. The preacher's text was John 6 : 67. He depicted the "Man of Sorrows" in the saddest episode of His history; as the hours roll on the crowd who had surrounded Him are gradually scattering; and He stands and looks at Peter and the other disciples, saying: "Will ye also go away?" Through the long ages of Church history this question has been practically repeated again and again. Christ's Gospel still attracts. Are you going to yield to Him? Is He to smile on you as He smiled on Peter, who said: "Lord, to whom shall we go? Thou hast the words of eternal life?" Are you going back to your sins and back to moral death? Whoever has not Christ for his centre is a wandering star, and under an evil influence that will drive him farther and farther from Christ and the cycle of love to the cycle of hatred.

An ancient philosopher taught that there was a centrifugal force drawing toward unity every particle of matter;

and that all the forms of beauty was the result. But under the cycle of hate there was a centripetal force ; and the universe began to lose its beauty by asserting the individuality of the separate parts. Have we not the love law leading to beauty and harmony ? Also the law of antipathy, resulting in confusion and anarchy ? Under the law of love, of which God is the centre, and Christ its Representative, we are each influenced, or under the influence of Apollyon. Christ shows the Father's loving heart in our sorrows ; and blessed are they whom He is alluring upward nearer and nearer to God. Do some of you know that your back and not your face is toward God ? Sin has broken the harmony between your soul and God ; induced anarchy in your nature, so that your animal nature dictates to your spiritual nature. Being disintegrated, you are going to pieces, for the elements of your lower nature are not rulers. The world consists of those who are drawing nearer and nearer to Christ, and of those who are drawing farther away from Him. Some of each class are now before me.

" Christ is the centre of the world before whom are two crowds. The one grasping His hand of love," the other slipping away from His presence. It is not His determination to grant to the latter everlasting life to make them forever His own. Why weep for the blessed dead in Christ who are drawn higher and nearer to the Divine centre ? Weep for the man who, by the opposite force, is drifting away, a wandering star, farther and farther from the light and centre of love down into darkness ; weep for him. How was it that the multitude alluded to in the text acted so strangely, and departed from the presence of Christ, while so few remained near Him ? Peter's answer lets us into the secret : " To whom shall we go ? Thou hast the words of eternal life." He was conscious of a desire after

the infinite, a yearning for something this world cannot give. A man in England said to an eccentric preacher: "Now, Uncle Billy, I will show you my beautiful garden." But he answered: "It is very pretty; you planted it nicely, but I suppose you will have to leave it?" "Oh no," he says; "I intend to stay here!" Billy answers: "But you will have to leave it some day; 'it is appointed unto man once to die.'" Mr. Quail replied: "Yes, that's the devil of it." The preacher referred to was doubtless the original, but eminently useful Cornish evangelist, called "Billy Bray."

"He that believeth in Me shall never die," was Christ's answer to Peter, who had said: "Thou hast the words of eternal life." Peter was true to the instincts of his nature. The multitude who went away from Christ were false to the true yearnings of man's soul. As nature does not chain an eagle, is nature kind to a bird but cruel to a man? There is no harmony between the spirit of man and his present environment; and when true to his heart, his head won't go wrong. "The mission is about to close, and I seem to behold the Saviour passing down the aisle, asking, 'Will ye also go away?' Ye, over whom your mother shed so many tears, will ye also go away? You who have been moved by the Gospel, and are about to kneel and pray, 'God be merciful to me,' there is but one step between you and eternal life, and you are almost ready to say, ''Tis mine!' 'Will you also go away?' To whom or to what will you go—to philosophy or to science? Science asks: 'Don't you know that you are only carbon and ammonia, and your brain only phosphate of lime?' Can science give me any comfort? Yes, you will be dissolved and help the elements; but the species will continue. Science does not believe in your soul's immortality, but has strong faith in the immortality of the species. If you

have resolved to turn away from Christ, will you go back to the world? Why return to what has deceived you? Some of you have spent your lifetime dropping buckets of your heart's yearnings into empty wells, but drawing nothing up that could satisfy your soul's true longings. You who have lived a life of sinful pleasure, will you turn away from Christ and go away to again wallow in the old moral filth?"

The preacher now offers ejaculatory prayer, saying: "Thou, O Christ, hast the words of eternal life; speak now with power to our hearts, that we may live now and forever in Thee." Now, he says, (*a*) some of you will go back to the battle of life; (*b*) others to trials and disappointed affection, etc.; (*c*) before the morning dawns over some the shadow of death may hover; (*a*) sooner or later each must enter the chamber of death. When about to die, and you feel death's chill, and his shadow rests upon you, to whom will you go then? (*e*) When at the judgment seat of Christ, and your sins are sinking you down to the silence of despair, to whom will you then go? When the judgment sentence, "Depart," is uttered, and through the sins of your own free choice you are hurled into the chilling regions of gloom, and the second death will cling to you, to whom will you then go? To escape the wages of sin, let us each now come to meet Him who is the source of life eternal.

THE FINAL AFTER-MEETING.

A very large number of the congregation have remained. The missioner says: "Let us kneel, and say together, 'Just as I am,' etc., 'O Lamb of God, I come.'

"You think that the verse is right, but say, 'If I were only a little different, I would come;' but this means 'Just as I am not!' If you sincerely say, 'Just as I am,

I come,' all the guilt upon your conscience is included. Another says, 'My heart is so hard I can't weep.' This means 'As I am not; I will come the next time.' Kneeling here will not soften your heart at any time. Another says: 'I haven't repented enough, and I am not half penitent enough to come to Christ now;' but 'just as you are,' if you come to Him He will receive you. Another says: 'I have not the right kind of faith;' but on this account come 'just as you are' to-night." Now he requests them to say the verse over again, and a number in subdued tones do so. While another hymn is softly sung, the devoted Missioner quietly passes from pew to pew, uttering words of consolation or instruction, and occasionally kneeling by the side of an anxious soul, whispering near his ear a brief prayer to God for the specific blessing needed. While the author is taking notes, Missioner Aitken silently approaches him, shakes his hand, says: "Good-by," passes from the robing-room to the rectory, soon enters a carriage, and is driven to the depot to take the night train for Boston, to preach in Trinity Church on Sunday. The inquiry-meeting was continued for a little while after we saw his face no more.

CHAPTER XIII.

ST. GEORGE'S MISSION IN AVENUE A.

A Beer Saloon Secured—Gospel Services Therein—A Sunday-School Opened—A Discharged Prisoner—The Bishop of London Surprised—The Premier and the Crossing Sweeper.

LAST August brought to a focus many long-considered plans for evangelizing the large numbers of people living in the near neighborhood of St. George's Church, whom all efforts had failed to attract to the regular Church services. A visitor said : "Their need of the Gospel of Life and Light was plainly evident : the houses fairly bursting with occupants who appeared at every window and overflowed into the dirty streets ; the children swarming together amid the unwholesome rubbish scattered everywhere ; on every side profanity and indecency. A search was made for a small room where services could be held, and Jefferson Hall, 253 Avenue A, was found and engaged. It was a hall of bad reputation, frequented often by people of the lowest character, a dance hall and a place of rendezvous for socialistic clubs.

"On Sunday, August 31st, the first service was held. A congregation composed mostly of children and young boys assembled. The entrance to the hall was through a beer saloon, where men were drinking, smoking, and playing cards and pool. The singing attracted the occupants of the saloon, and many of them entered and joined in it.

Disorder was of course the rule at this and subsequent services for some time. Many came to ridicule and blaspheme ; others came to ' make a good thing out of it,' and told many moving tales of distress ; others came from curiosity, from love of singing, or because they had nothing else to do. Still, they came, and regardless of disorder and interruptions (which gradually decreased), the services were steadily continued, and the power of the Holy Spirit was constantly invoked, and His aid was bountifully extended.

" In October the whole building was leased until 1887, the saloon-keeper having previously given up his business and retired. Nothing now remains to indicate its former use and character. The lower floor is wholly given up to schemes for improving the minds and souls of men. Every Sunday afternoon at four o'clock, and every evening at eight, evangelistic services are held.

" The Sunday-school was opened in November, chiefly with the object of keeping small boys from the mission service. On no condition would they agree to this exclusion until they secured a promise of a service all to themselves, and Sunday after Sunday they crowded round the workers going to the mission, with the eager appeal, ' When will our service begin ?' At first the school was of the wildest character. There are at present fourteen classes, and the school numbers about one hundred and twenty-five, but the average attendance is not more than eighty, many of the children having been actually forbidden to come by their parents and priests ; but their proximity to and constant association with the inhabitants of the worst quarters of the city make the work among them seem, at first sight, almost hopeless, as the children have practically no means of raising themselves, being so terribly handicapped by their surroundings. It is impossible

to treat or teach these children as if they had been blessed with refined homes and training.

"The reading-room was opened as one step toward solving the problem of how to keep hold of those who regularly attend the mission services. The two Gospel services on Tuesday and Thursday are plainly insufficient to meet the necessities of the case. The men must have a place of refuge from the evil influences of the bar-room and the street corner, and experience has shown that they are ready to avail themselves of the privilege which the Mission Hall thus affords every Friday night."

The author was present at the afternoon service on the last Sunday in February, 1886. The Rev. Dr. Wilson delivered a touching address on "Christ Weeping over Jerusalem." Among the speakers who followed, one was a fine-looking man about sixty-five years of age, who said he had spent two thirds of his lifetime in prison. He implored the prayers of the people that God, who had saved him, would keep him from falling. The people were deeply moved as he told how he was beset by temptations and struggled hard against them. The Rev. Lindsay Parker said that what they saw and heard proved that God the Holy Ghost was present.

The Rector of St. George's does not attempt to do all the parish work unaided. With the Bishop of Bedford, he believes that the man or woman who undertakes to do something for a cause becomes at once a zealous and interested adherent.

Many years ago the Bishop of London received with astonishment the offer of an officer in the "Royal Guards" to undertake some work for the Church. His successors are now aided by the volunteer services of several thousand devoted laymen and large numbers of "self-denying women." Dr. Theodore L. Cuyler, in his address to the

Yale students on "The Day of Prayer for Colleges," said: "With my own eyes I have seen Mr. Gladstone kneel side by side with a common street-sweeper, and pray for the salvation of his soul. I know of no grander sight than the Premier of England, the leading statesman of the world, pouring forth his eloquent appeal to God in behalf of his humble brother." The Rector of St. George's instructs his people that Christians who sincerely believe the Creed have corresponding work to do, and he earnestly exhorts: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

CHAPTER XIV.

MISSION IN THE CHURCH OF THE HOLY TRINITY.

The People Familiar with Mission Work—The Rev. W. F. Watkins, D.D.—The Rev. K. Mackenzie—The Rev. E. Walpole Warren, M.A.—His Style of Preaching—The Relation of Striking Incidents—A Wealthy Lady Saved—A Spendthrift Converted—A Liquor Merchant Penitent.

THE people connected with the Church of the Holy Trinity are not strangers to mission services; for, a few years ago, a mission commenced therein, to last but a week, by reason of the increasing interest was continued during four weeks, and was then ended only by the Rector and Missioner being too worn longer to continue its arduous but pleasant services. Shortly after the mission was closed one hundred and six persons, who had been carefully instructed by the Rector, were confirmed by Bishop Potter.* Mr. K. Mackenzie, who took active part as a lay-worker at the mission, has since been ordained Presbyter, and is now the efficient and esteemed assistant of the present Rector, the Rev. W. F. Watkins, D.D., who, so far as practicable, has conducted again and again a series of evangelistic services. He is to be congratulated for having secured the services of the Rev. E. Walpole Warren, M.A., with whom the author became acquainted

* See Part III., Ch. IX., page 209.

at a general mission held at Luton, Bedfordshire, in England.* He is now the Vicar of the Church of the Holy Trinity, Lambeth, London.

In addition to the staff of mission clergy, who are free from parochial duties, and devote their whole time in doing the work of evangelists, a number of the Rectors and Vicars of parishes occasionally conduct missions in different parts of England, and their curates take charge of all parochial duties during their absence. Through such an arrangement, the Vicar of the Church of the Holy Trinity, Lambeth, London, was enabled to cross the ocean to conduct the mission in the church in New York bearing the same name.

The subject of his sermon Sunday, November 29th, was: "The Wondrous Transformation of Character and of Prospects through Relationship to Christ," based on the text: "Therefore, if any man be in Christ Jesus, he is a new creature; old things are passed away; behold, all things are become new" (2 Cor. 5 : 17). The preacher said: "I am not astonished that most men do not care for the religion of the day, that rationalists and sceptics abound. If such a religion was all I knew, I myself would give it up." He set forth that the sort of religion that sinks deep into the heart and changes the character, not frequently seen, put into the colorless species of religion in the head, crystallizes into belief of definite expectation. He did not believe in a religion which depended on excitement for its existence; and if he could not touch the hearts of the people by the truths he designed to present, without imaginative flights or oratorical exciting expedients, and by plain argument and biblical and common-sense facts, then his mission here would be a failure. The statements of

* See Part IV., Ch. XVIII., page 339.

the Bible are emphatic, and in sermons should not be too critically analyzed, but uttered as inspired truths. Creatures, he said, must be measured by their divine works, and the preacher must live up to his preaching ; for, while he may preach like an angel, if he is not a good man he is inspired by the devil rather than God. Creatures must be measured by their divine works ; and if any man is in Christ Jesus, he is a new creature. This truth he intended to amplify in other sermons upon the subject during the week, but asked, Who can say, " I shall see the end of this week of prayer" ? With the rapidity with which the Vice-President was stricken down by paralysis, any one of us may be taken from this world. Happy is he or she who is assured of a new creatureship in Christ ! Are you one of them ? There is a home above for you ; is it yours ? There is an everlasting life ; shall you have it ?

The Missioner in the afternoon made an address to men only, which was of a solemn and heart-searching character. He preached another sermon in the evening, and the congregation, as in the morning, filled the capacious church.

A WEEK-DAY MISSION SERVICE.

A description of one of the week-night services is a specimen of the others. On Monday evening Missioner Warren preached on the text : " Son, be of good cheer : thy sins be forgiven thee" (Matt. 9 : 2). As soon as the preacher had announced and read his text he exclaimed, in a tone of wonder : " ' Three hundred guineas !' said a patient to his physician, ' for a ten minutes' visit ?' But the physician calmly answered : ' In that ten minutes, to restore your health, I gave you the accumulated experience of my lifetime ! ' But my text is a prescription from Him who studied to save you from eternity ! And He did not give it to you in Latin, nor its quantity in mysterious

hieroglyphics, but in language which is so plain that all may understand its nature and its measure. It is for you men, and you women, so short that you cannot forget it, and the remedy prescribed so certain that, when used, it never fails to cure." In view of this, he inquired, in a tone of surprise: "Is it not sad that Christ was the last physician applied to by the palsied man, who was in his city, and who must have heard of His matchless healing power? So now, if you tell a sick man of a patent medicine which, it is asserted, will quickly heal, he will readily listen; but if you tell him of the soul-healing power of Christ, who is the soul's infallible Physician, he will instantly turn away! Had the friends of the helpless paralytic brought him to Jesus at the first, he would have been instantly healed." Now, in familiar tone, he asks: "Are you not conscious, many of you, that you have lived a very useless life? Of what use have you been to the Almighty God? You have worked hard; but what have you done to promote God's glory? Would not a true answer be: 'For all that Thou hast given me, I have offered a worthless life to Thee?'

"When you made a good resolution did you not immediately break it? You make promises to a man, and as a man of honor keep them. But enter your Fifth Avenue mansion, and answer: 'Have you kept your baptismal promise that you would "renounce the world"'? To be cured of your moral paralysis, you have tried spiritual galvanism." One man told him he had taken to drinking, and another to sensuality, and when each was asked for what reason, each answered: "In order to rid myself of my soul's loneliness and restlessness." But one found that drink brought delirium! The other, that profligacy led to suicide, and suicide was falling down to hell! In a further colloquy he says: "Do you ask:

'WHAT IS THE REMEDY FOR MORAL PARALYSIS?'

"Visit Calvary, and behold the blood that will cleanse the hands that have taken up books that lead to sin, and purify the feet that have walked to places of forbidden pleasures! See the pure water from the Saviour's broken heart, that will cleanse your own heartache, also the heartache you have caused in others, and can cleanse the sins of all sinners." Now, in an appealing tone, he says: "To be wholly healed of moral paralysis, oh, come ye all to Him who purchased what would heal you at the cost of His own sacrificial death."

The preacher's "Instruction" set forth that the Divine Physician's miracles in healing physical maladies are illustrations of His ability to cure and save the soul, and that Christ, with His hand of mercy, first made a picture of His power on man's body, and then as a letter-press stamped the same on the healed man's soul. Looking downward, and with his forefinger pointing, as if the miserable paralytic were on the platform before him, the preacher described him as continuing helpless after Christ said: "Thy sins be forgiven thee," because he continued an unbeliever; but as soon as he hears the mandate, "Arise and walk!" the muscles of his back and limbs and hands and feet all receive strength, and he instantly arises, takes up his couch, and walks! And as the beholders are amazed, the Great Healer says: "That ye may know that I can heal the palsied soul, I said to the palsied man, 'Arise and walk!'"

"Young man!" exclaimed the missioner, "you have committed sin until it is now a habit. You say: 'Could I believe that my sins are all forgiven, this would give me energy to begin a new life.' Woman, daughter, you know your sins, and say: 'If I could only believe the text, I would start in life afresh.' But you say you can't, and

can't means won't. Daughter! Christ's words, 'Thy sins be forgiven thee,' are spoken to you; therefore say: 'I will believe this moment that He forgives my sins, will despair no more, but now arise, and by His aid henceforth live a truly womanly and higher life.'" The preacher in a quaint tone repeats his context, "I say unto thee, arise!" and inquires, "Who is I?" "Christ." "To whom does He speak?" "He speaks to thee, saying: 'Thy sins are forgiven thee.'" "But when?" "Now!" "Take up thy bed." "What does this mean?" "The sins that have carried you, that bad temper which you have lain upon and that has carried you as helpless."

"YOUNG MAN, WHAT IS THY MASTER?"

The sin that besets you, the evil habit which carries you! Take it up as the paralytic took up his couch and threw it behind his back. "Who is that jubilant man going down the street with elastic step?" The man to whom Christ said: "Thy sins be forgiven thee! Arise, and walk!" To encourage sinners to believe and be saved, the preacher cited the cases of men who for forty years had never gone to bed sober, never entered a church, who had come to a mission service; and, though old sinners are the more awful to contemplate, they learned that Christ could deliver from sin's bondage. The Saviour died to help you to be an upright image of God; for His Gospel is the power of God unto salvation to whosoever believeth. Go down to Wall Street and learn the amount of power requisite to lift up men from the power of Mammon! There is but one power left able to lift you from a golden idol to the image of God; for wife, children, friendship, cannot do this. Dear sisters, is the life some of you lead worthy of a soul made for God, and that only God can save and fill with His presence? Next he explained the import of

"GO TO THY HOUSE,"

and showed (*a*) the house is the place where the new life may be best known, that all may see its fruits; (*b*) go home and begin family prayer to-night, though it may be hard to do so at first; (*c*) if you keep servants, kindly tell them to be God's servants; for, though they serve you, you do not own them. To do all this will require the power of God. He said that, when conducting a mission, and a convert says, "I want to be at once a teacher in the Sunday-school or a district visitor," I tell him, "First, go to thy home; and if I find you do your duty there, I will then give you work to do in the Master's vineyard." Did any person mentally say: "This is excitement, sentiment"? Is it sentimental to go home, take your Bible, begin family prayer, and in thy home on earth prepare for the home above, and to-morrow conduct your business on a new commercial principle? After the hymn, "Just as I am," he most effectually laid upon his hearers the responsibility of the acceptance or rejection of their salvation.

Missioners believe the maxim of ancient rhetoricians that, while solid arguments are the fabric of a sermon, illustrations are the windows that let in the light. Many who cannot see the Saviour when held up by dogma, can see Him aided by the light that beams from the Gospel in Christian action. People's tastes differ, as do their features, and also their appetites; and so the different modes of preaching during the mission met the tastes of different kinds of hearers. Though the Rector or the Missioner who illustrates his sermons by relating incidents is called by some "a story-teller," yet the logic contained in illustrations is often more convincing than when dryly stated in propositions "major or minor" or in "the argument *a priori*" or "*a posteriori.*"

STRIKING INCIDENTS RELATED.

Missioner Warren stated that a few years ago a worldly-minded lady was induced to attend a mission service in a parish in England. While the Missioner was preaching the Holy Spirit made a part of the sermon an arrow of conviction that pierced her vanity-loving heart. After she returned to her elegant home she grew more and more uncomfortable. Her restlessness of soul soon affected her strength ; soon she became very weak, and sent for her physician. He told her that "a change of scene was desirable," and advised her "to remove to London." As her personal income was equivalent to about $400,000 per annum, there was no financial hindrance in the way of immediate compliance with her doctor's prescription, and speedily as possible her agent secured for her a fine residence in London. But she found herself as unhappy there as she had been at the attractive country home she had closed. Change of place changed not her spirit turmoil into restfulness. The most costly medicine her physician could prescribe, and the most scientific chemist was able to compound, though faithfully taken just as prescribed, effected for her no improving signs of change. In order to change the current of her thoughts and forget the sermon that had made her so unhappy, she attended balls and parties during London's fashionable season. When she had no invitations she gave balls and held receptions and parties in her own mansion. When they were discontinued her restlessness remained, and so she went to different theatres. As at all times and in all places the arrow of conviction still rankled in her heart, she left London and returned to her country-seat more wretched than when she had left it.

As her physician could do nothing to relieve her, in accord with his advice she closed her home again, and instead

of coming to Christ for rest she went to the Continent! Though able to live luxuriously, and attended by her train of servants, as she grew worse instead of better she became more alarmed. As it was the sermon she had heard at the mission referred to that made her so wretched, she resolved to send an invitation to the Missioner who had preached it to leave England, if practicable, and as speedily as possible. As soon as he arrived he hastened to the mansion, and was shown by her butler into the drawing-room. And the instant that she saw him, she said in a plaintive wail: "Oh, sir, I will give you half my fortune if you can give me peace!" He replied: "I do not want your money, and I cannot give you peace, but can tell you of the Saviour who says, 'Come unto Me, and I will give you rest.'" He told her of the love of God as revealed by His Son, who had shed His precious blood to save her, and who was willing to calm the turmoil of her spirit as He had calmed the tempestuous sea of Galilee.

She kneels down and prays to God for peace. He hears her beseeching prayer, and speedily answers. The barbed arrow departs from her long troubled heart, and peace fills her soul. She rises from her attitude of prayer with her tears dried, her face serene, and her eyes bright and joyful. Her heart was changed and her affection transferred from the vanities of earth to undying pleasures above, and of which she now had a foretaste. Her changed heart led her to change her style of dress and mode of living. She consecrated herself and all she possessed to promote the glory of her loving Saviour. Rest in Christ restored her to health; and now, like Christ, she regards the poor, the needy, and the helpless. Her feet walk on errands of mercy, and she ascends the rickety stairs, and goes from room to room, her hands dispensing blessings and her words comforting the disconsolate. Her fortune is now liberally

used in various ways to spread the story, the old yet ever new story, "of Jesus and His love." Now she can sing:

"From men great skill professing,
I sought a cure to gain;
But this proved more distressing,
And added to my pain.

'Some said that nothing ailed me;
Some gave me up as lost.
Thus every refuge failed me,
And all my hopes were cross'd.

'At length this Great Physician—
How matchless is His grace!—
Gave ear to my petition,
And undertook my case.

"First gave me sight to view Him;
For sin mine eyes had seal'd;
He bade me look unto Him—
I looked, and I was healed!"

A PROFLIGATE SPENDTHRIFT SAVED.

Missioner Warren related that six years ago, at a mission service held in a church built in the twelfth century, in the ancient city of York, while he was preaching he was much impressed by two men who were near one of its massive pillars. One of them was over six feet in height, and clothed in Her Majesty's uniform; the other, a much smaller man, about his own size. On the following morning, while at breakfast, the tall one called to see him, and said: "Is what you said in your sermon true—'Thy sins be forgiven thee'?" When assured it was true, he answered: "You do not know me, and I will tell my story; for I was not always what you now see me. I am a University graduate, and when my father died he left me an income of five thousand pounds per annum. Soon I attended the race-course, and

became a gambler. I soon wasted my fortune and became a blackguard, which broke my loving mother's heart. I spunged on my sisters, until I left them but a miserable pittance of their fortunes. Now, had you known this when I heard you preach, would you have said : 'There is forgiveness for me?'" "Yes," replied the Missioner; "though your sins are as scarlet the Saviour's blood can make them whiter than snow." The man at once knelt down and prayed for pardon. "Believe in Jesus Christ, and He will save you," said the Missioner. The man believed, experienced peace, lived a new life; and the soldier of the army of Victoria is now a soldier of Immanuel, attired in Gospel armor, and spreads the glad news that "whosoever shall call on the name of the Lord shall be saved!"

A LIQUOR MERCHANT TRULY PENITENT.

The smaller man whom the Missioner saw near a pillar of the ancient church kept a "spirit palace." Through the influence of the Holy Ghost, he resolved to give it up; but if he carried out his resolution his wealthy father declared that he would henceforth cease to give him his allowance of four hundred pounds per annum. But he preferred the riches he had found in Christ, who had saved him, to any amount of earthly wealth; and he knew that if his earthly father discarded him, his Heavenly Father would never forsake him. He carried his resolution to retire from the liquor business into practice. God stood by him, and directed his steps. Ultimately he went to college; afterward studied for the ministry, and in due time he was ordained. Last year the Archbishop of York presented to him "a living"—viz., the ancient church in the city of York, in which Missioner Warren had preached that "Christ is a sin-forgiving Saviour, and would save him." Saved himself, he now rejoices to preach salvation to the citizens,

among whom are some who were his patrons when he kept "the wine and spirit vaults." Respecting Missioner Warren's subjects, the Rev. K. Mackenzie says :

"His exegesis of the Bible is unique, yet full of reverence and pointed application. The life of Moses is employed to illustrate the Christian's decision for God in the face of the allurements of the world ; that of Abraham, constancy in faith through all the trials of life. The impotent man at the Pool of Bethesda represents the helpless sinner waiting for the salvation of his soul. In this especial sermon Mr. Warren displayed a power of description which fairly carried the great congregation back to the life and experiences of this unknown man. It is not too much to say that, while simple as a child, the preacher sways his hearers as does the great ocean the ship that rests on its bosom. . . . The services were attended by a large number of persons, who heard very practicable and profitable sermons. The congregations daily increased, and the feeling of the people at times was so intense that the great assemblies broke up with a silence that was almost oppressive." For a sketch of Mr. Warren as an orator, see Part V., Chapter XXXII., of "The Church Revived."

CHAPTER XV.

THE MISSION IN THE CHURCH OF THE HOLY SPIRIT.

The New Church—The Chantry and Rectory—The Surpliced Choir—The Missioner—Services for Women Only—"Young Harry Freeman."

THE growing influence of the Church of the Holy Spirit since its removal to Madison Avenue is highly gratifying. The Rector, the Rev. E. Guilbert, D.D., through the departure of his devoted wife to Paradise, was sorely bereaved; but the financial prosperity of the parish and the increasing congregations greatly cheer him. The Church of the Holy Spirit is an illustration of the results of the faith and works of the Rector, who has already gained the affections of large numbers of the inhabitants of the vicinity. The new church was opened in 1881, and the new chantry and the rectory add to its interior and exterior attraction.

The chantry between the church and rectory is found to be of great convenience for holding meetings and furthering the manifold work in which the parish is engaged. It consists of a little room at the north-east corner and also of a row of pews on the north side of the church, all of which may be shut off from the main building, or be made a part of it, by means of large windows set with cathedral glass. Adjoining the chantry, on the north, is the rectory. The material, like that of the church and

chantry, is of stone. The cost of all these buildings, including land, is $225,000, and that of the rectory $45,000.

The Sunday congregations are large. The Sunday-school numbers about four hundred scholars. The parish carries on various departments of Church work, in the way of sewing societies, mission work, etc. Both Rector and congregation are to be congratulated on the fact that an enterprise so new is also so singularly successful.

As the author was present when the Rev. H. C. Potter, D.D., preached the opening sermon, later, took charge of the services during the Rector's absence after his bereavement, and was also present when the surpliced choristers made their first appearance in the Church of the Holy Spirit, he is interested in all that pertains to the welfare of the parish.

The Rector desired a mission in his church, and expected an English Missioner to conduct it; but a short time before the New York Advent Mission commenced the clergyman expected wrote, "that he could not come." Through the assistance of Mr. Thomas Whittaker, at the last moment, the Rev. S. W. Young, A.M., T.C.D., was secured as the Missioner.

The scheme of services was as follows: an early celebration of the Holy Communion at eight o'clock each morning; a forenoon service, with address on the Christian life; an afternoon meeting for the young, conducted by the Missioner, alternating with one for women by Mrs. Bottome; and the main mission service at eight o'clock P.M. Though good singers prefer to have their music notes before them, the mission addresses were all spoken without notes, and aimed to be quietly earnest and practical. Beginning with the devotional study of the Holy Scriptures as an aid to the Christian life, the morning topics were: "Except your righteousness shall exceed the right-

eousness of the Scribes and Pharisees, ye shall in no case enter in the kingdom of heaven," showing why, what, and how Christians must do more than others.

To the young the topics were, "Give me thine heart" and the "hidden life." Mrs. Bottome's meetings attracted a very large number of the women of the church, and her heart-stirring addresses were at once practical and profitable. At the evening mission services the subjects were Christ's advent; the entry into Jerusalem; Christ's cure of paralysis; the reception of penitent sinners; the business of the Father which must be done; and the last judgment, which shall pronounce how it has been done. Messrs. Rainsford and Parker Morgan spoke on the closing of the Apostle's mouth by the unrepentant Jews and the invitation of the Spirit and the Bride.

The mission in the Church of the Holy Spirit, although not widely advertised and but little commented on outside, produced a quiet effect, which promises to be lasting, and convinced a people not prejudiced in its favor that the "mission" was not only in thorough harmony with the spirit of their Church, but was indeed only the carrying out of the Church's own most ancient idea of the great revival season of Advent. The Rector and his people entered on the mission after some hesitation and with, perhaps, some slight doubt as to the results; but at the close of the mission the congregation, which had steadily grown, and whose earnestness and interest had continually deepened, felt that it had been good for them to have been there, and were thoroughly converted to "the mission idea."

On Saturday evening the mission came to an end, with a stirring address to workers in the Sunday-school, delivered by Mr. Ralph Wells. The result of the mission is a perceptible quickening of the spiritual life in many of those who have attended it. The great truths of the

Gospel have been reasserted with emphasis, and, if nothing else has been accomplished, the mission has shown that the Protestant Episcopal Church is still steadfast to the faith once delivered to the saints.

The Missioner, who is a graduate of Trinity College, Dublin, is a thoughtful and impressive speaker, and wherever he officiates his labors are highly appreciated. The author learned this from those who, Sunday after Sunday, were benefited through his instructive and fervent ministrations at Larchmont Manor, N. Y. The mission sermons reasserted with emphasis the old Gospel of Christ, which is "the power of God unto salvation to every one that believeth." The Rector co-operated with his Missioner. The Rev. H. Freeman, his assistant, when "Young Harry Freeman," was the youthful but faithful worker at the "boys' inquiry meetings," held after the earnest sermons by the Evangelist Moody in the Madison Square Garden, during the successive weeks that he faithfully preached the Gospel therein to so many thousands of deeply interested people.

CHAPTER XVI.

THE MISSION IN ZION CHURCH AND THE CHURCH OF THE INCARNATION.

The Mission Preachers—The Rev. R. B. Ransford, of London—The Rev. H. Carmichael, of Canada—The Spurned Festival—Threatenings Fulfilled—"It is Now too Late!"

As Zion Church and the Church of the Incarnation are not located far from each other, the Rectors, Drs. Brooks and Tiffany, resolved to hold a united mission of the two parishes. The Missioners were the Rev. R. B. Ransford, of London, England, and Missioner Carmichael, of Hamilton, Canada. The Rev. Mr. Carmichael is an impressive speaker and efficient Missioner. Missioner Ransford as an orator is described in "The Church Revived," Part V., Chapter XXXII. The evening the author was at the Church of the Incarnation Missioner Ransford preached a faithful sermon based on the text, "None of those who were bidden shall taste of my supper" (Luke 14 : 16). After a general exposition of the parable of the great feast, he said that he had read this parable hundreds of times before he was specially struck concerning the great change that had come over the master of the festival, and proceeded to consider, first, the cause of that change. He showed (*a*) that he was at one time all kindness, and specified the proofs ; and (*b*) depicted how he was enraged at the way in which those invited to the feast had insulted his dignity by making excuses for not accepting the invita-

tion. He pointed out the distinction between an excuse and a reason, which he illustrated by a reference to the Jews who clamored before Pontius Pilate to sign the death-warrant legalizing the crucifixion of the Saviour. Their excuse was a false pretence of loyalty to Cæsar, and that Christ had spoken against him. Their real reason was because they hated Christ.

The preacher set forth, second, that the parable has a heavenly meaning, and (*a*) described the love of God to all mankind, who desires to do infinitely more than the most loving father could do for his children, or the most benevolent king could desire for the welfare of his subjects; and (*b*) showed that the love and patience of the Heavenly Father, who is King of kings, can be insulted and outraged. He said that the excuses which men make for refusing the Gospel invitations are flimsy inventions, not true reasons, and that the God of love cannot stand a mean excuse. Alluding to a lady who had sent word to a lady down-stairs who much desired to see her concerning a matter of great importance—viz., "Tell her, were it a matter of life and death, no; not if the Queen of England herself invited me"—this, he said, illustrates the attitude of many who reject the invitations of the Saviour to His Gospel-festival; and if the greatest commandment is to supremely love God, not to thus love Him is the greatest of all sin. You cannot love your families and friends too much if you give God the first place in your soul's affection; for true love to man would serve to inflame true love toward God.

In plaintive tone the preacher said he sometimes desired the sympathy of his hearers; for at times he felt burdened in view of his responsibility that he had undertaken a mission; yet he always deemed it a privilege to stand up in his Saviour's name and announce God's free mercy, and say

to sinners : " All things are ready ; come to God's festival of love !" After a hymn was sung, the preacher gave the instruction designed to answer the solemn question :

WILL THOSE WHO DIE IMPENITENT EVER BE SAVED ?

He considered this solemn question with tenderness of language and tone of utterance ; and, respecting those who mete out judgment to poor sinners, he referred to the Saviour's answer to those who considered others very great sinners, saying : " Think not that those on whom the tower of Siloam fell were sinners above all others ; for, except ye repent, ye shall all likewise perish." He then impressively declared that God, who is faithful in fulfilling His threatenings, also faithfully fulfils His promises ; and, while we can never fathom the depths of His infinite love, yet from Christ Himself we learn that a time may come when those who wilfully reject Him may desire to enter the Gospel banquet hall, and learn that it may be " too late ! too late !"

PAST THREATENINGS FULFILLED.

The Missioner referred to the fact that God fulfilled His threatening to our first parents who were expelled from Paradise, and, when they saw the murdered Abel, they knew that through sin death reigned. Much could be said against God's threatening to destroy the guilty antediluvians ; but the Deluge drowned them, and His word was fulfilled. Esau desired to regain the birthright he had sold for a mess of pottage ; but though he repented of his foolish bargain with honest tears, yet he could not recover it. Christ wept over the city of Jerusalem because the Jews had rejected Him ; yet His threatening that the Gentiles should tread down Jerusalem was fulfilled. That it may not be too late with any before Him, he as-

sured them that "now is God's acceptable time; behold, now is the day of salvation!"

The solemn instruction was closed by the preacher solemnly saying: "In years to come, looking back to a certain night when you did hear of a loving and sin-forgiving Saviour, but deliberately and wilfully rejected His offer then to forgive all your sin, and pardon all your iniquity, as those who prayed to be excused from accepting the invitation to the feast when the Master said, 'Come; for all things are ready;' because 'they would not,' they provoked Him to say, 'Not one of them shall taste of My supper,' the time may come when you may say: 'It is now too late.'" During the whole of the imperfectly described solemn sermon the people listened with the most devout attention, and many were doubtless deeply impressed concerning the great risk and danger of deferring present duty.

Hasten, sinner, to be wise,
Stay not for the morrow's sun;
Wisdom if you still despise,
Harder is she to be won.

CHAPTER XVII.

THE MISSION IN THE CHAPEL OF THE RECONCILIATION.

The Rev. Campbell Fair, D.D., Missioner, the Rev. N. Perkins, Minister—The Services well Attended—Sudden Conversions—The Missioner and Pastor Encouraged.

ORDER OF SERVICES AND SUBJECT OF SERMONS.

SATURDAY, 28TH NOV., 1885.

8:00 P.M. Opening Service—Reception of Missioner. *Subject of Address:* "The Four Classes Solemnly Involved in this Mission: the Pastor, the Missioner, the Congregation, the Outside Masses."

FIRST SUNDAY IN ADVENT, 29TH NOV.

7:30 A.M. Holy Communion. *Subject:* 1st on "Cries from the Cross"—"Father, Forgive Them."
10:00 A.M. Sunday-school. *Subject:* "Power of the Sunday-school."
11:00 A.M. Morning Prayer and Holy Communion. *Subjects:* "Awake," "Cast off," "Put on."
2:30 P.M. Church Society of Children. *Subject:* "A *Child's* Influence."
4:00 P.M. Young Women's Bible Class. *Subject:* "A *Girl's* Influence."
5:00 P.M. For Men Only. *Subject:* "A *Man's* Influence and *Man's* Sins."
8:00 P.M. Mission Service. *Subject:* "He Brought Him to Jesus."
9:15 P.M. After-meeting.

MONDAY (ST. ANDREW'S DAY), 30TH NOV.

6:30 A.M. Holy Communion. *Subject:* "To-day, with Me, in Paradise."

10:30 A.M. For Women. *Subject:* "Fruits of the Spirit."
3:30 P.M. For Children. *Subject:* Lectures on the Church Catechism, First Division: "The Christian Covenant."
8:00 P.M. Mission Service. *Subject:* "A Woman who was a Sinner."
9:15 P.M. After-Meeting.

TUESDAY, 1ST DEC.

6:30 A.M. Holy Communion.
10:00 A.M. For Women. *Subject:* "Fruits of the Spirit."
3:30 P.M. For Children. *Subject:* Second Division of the Church Catechism: "The Christian's Faith."
8:00 P.M. Mission. "Dost Thou Believe on the Son of God?"
9:15 P.M. After-meeting.

WEDNESDAY, 2D DEC.

6:30 A.M. Service. *Subject:* "Behold thy Mother, Behold thy Son."
7:00 A.M. Holy Communion.
10:00 A.M. For Women. *Subject:* "A Virtuous Woman" (Prov. 31).
3:30 P.M. For Children. *Subject:* Third Division of the Church Catechism: "The Christian's Obedience."
8:00 P.M. Mission Service. "The Fool hath said, No God" (Ps. 14 : 1).
9:10 P.M. After-meeting.

THURSDAY, 3D DEC.

6:30 A.M. Service. *Subject:* "My God . . . forsaken me."
10:30 A.M. For Women. *Subject:* "Lydia." Holy Communion.
3:30 P.M. For Children. *Subject:* Fourth Division of the Church Catechism: "The Christian's Prayer."
8:00 P.M. Mission Service. *Subject:* "The Holy Spirit Convicting, Converting, Teaching, Guiding."
9:00 P.M. After-meeting.

FRIDAY, 4TH DEC.

6:30 A.M. Holy Communion. *Subject:* "I Thirst."
10:30 A.M. For Women. *Subject:* "Dorcas."
3:30 P.M. For Children. *Subject:* Fifth Division of the Church Catechism: "The Christian's Sacraments."

8:00 P.M. Mission Service. *Subject:* (Acts 2 : 37): "The Great Charge: Sudden, Expressive, Practical, Feasible, Permanent."
9:15 P.M. After-meeting.

SATURDAY, 5TH DEC.

6:30 A.M. Holy Communion. *Subject:* "It is Finished."
9:00 A.M. Examination of Children in the Church Catechism.
11:00 A.M. Industrial School. *Subject:* "Worth."

SECOND SUNDAY IN ADVENT, 6TH DEC.

7:30 A.M. Holy Communion. *Subject:* "Father, unto Thy Hands I commend my Spirit."
10:00 A.M. Sunday-school. *Subject:* "Ever Caring."
11:00 A.M. Morning Prayer. *Subject:* "How to Behave Thyself in the House of God."
2:30 P.M. Confirmation Address. *Subject:* "Confirmation."
3:30 P.M. Young Girls' Bible Class. *Subject:* "The Suffering Saviour."
5:00 P.M. Men Only. *Subject:* "A Good Man, a Kind Man, a Man of Convictions, a Saved Man."
7:45 P.M. Mission Service — Thanksgiving. *Subject:* "Grow in Grace."
9:00 P.M. Holy Communion.

TUESDAY, 8TH DEC.

8:00 P.M. Service. *Subject:* "Always Abounding in the *Work of the Lord*:" an Appeal for Workers.

During the mission the Pastor and Missioner visited the sick and special cases, etc.

In one of the Missioner's able sermons he emphasized the division respecting "sudden conversions." If a person whom the Holy Spirit has convicted of his sinfulness and guilt at one of the after-meetings had asked him, "What must I do to be saved?" had he replied: "Very gradually cease from sinning," the anxious one might have further asked him: "If a sudden conversion is unreliable, should

I die during the process of gradually turning from Satan toward God, before the circuit is completed, whither will my spirit go, and on which side of the Judge shall I be placed, when the Archangel's trump shall sound, 'Come to Judgment'?" To show the importance of immediately obeying God's command—"Turn ye, for why will ye die"—Missioner Fair depicted the sudden conversion of three thousand souls under Peter's sermon on the Day of Pentecost, who were mockers when he commenced his sermon, but penitents before he had finished it. They believed what the preacher said, that "Whosoever shall call on the name of the Lord shall be saved." When? Now! They were suddenly convicted and converted; and, on the same day, were baptized as the symbol that God had forgiven all their sins and received them the instant they turned unto Him.

In view of this the Missioner asked: "If so sudden a change was then made, why not now?"

Answering his own question, he said: "The change can be just as sudden and just as real now; 'repentance delayed is mercy trifled with.'"

Large congregations were present at the mission in the Church of the Reconciliation, and the results are gratifying to both Dr. Fair and the Rev. Mr. Perkins, the minister in charge of its multiform Gospel agencies.

The Rev. Campbell Fair, D.D., is a zealous Churchman and an earnest worker. In New Orleans he was highly esteemed for his successful labors in the Master's vineyard. As Rector of the Church of the Ascension, Baltimore, Md., he has proved himself a faithful servant of Christ and the Church; as the earnest Missioner at the Chapel of the Reconciliation he will be long remembered. Through God's blessing, all of the Gospel seed sown during the mission will not perish through worldly or satanic neutralizations.

Some will bring forth good fruit to the praise and glory of Him in whose name the mission was held, and who says: "My word shall not return unto Me void, but shall accomplish that whereunto I sent it."

CHAPTER XVIII.

THE MISSION IN THE CHURCH OF THE REDEEMER.

The Rev. Father Benson—Father Grafton—The Brotherhood Not Easily Discouraged—Large Congregations at the Church of the Redeemer—The Missioner's Earnestness.

HAD the Bostonians not taken fright at the costume of the Rev. Father Benson, head of the Cowley Fathers, because he appeared in the attire of the order, years ago the mission flame would have brightly shone in the Athens of America. The Brotherhood love the Church of England, and desire to incite more religious life in her daughter in the United States. They are not easily discouraged, and believe in final perseverance, though not of the Calvinistic type. Some of them were wealthy, but they consecrated their wealth and time and talents to be instruments of God in reviving His slumbering Church. The chalice used at the Holy Communion service in the chapel of the House of St. John the Evangelist, Cowley, Oxford, is enriched by some of the jewels of Father Benson's ancestors. The Fathers who were poor and those who were rich have "all things in common." And when a Rector or Vicar or Incumbent desires one of the Cowley Fathers to conduct a mission, he expects to be repaid his travelling expenses, but no personal compensation. When a brother is overworked or otherwise indisposed, he is cared for at an institution near the sea-shore. The minds of the Brotherhood are not anxious respecting "food;" but they claim

the privilege of wearing "raiment" of the fashion of their order.

FATHERS OF THE SOCIETY OF ST. JOHN THE EVANGELIST

since the year 1871 have held several retreats and preached a number of missions in parishes in America. At the mission in St. Clement's, Philadelphia, in 1874, the church was crowded. The influence of the services was very great and inquirers were numerous. Father Maturin and Father Tobart have recently preached a mission in Milwaukee, Wis., which made a marked religious impression on the entire city.

The Rev. J. W. Shackleford, Rector of the Church of the Redeemer, corner of Park Avenue and Eighty-second Street, New York, secured the services of the Rev. Father Grafton, of the Church of the Advent, Boston, who ably conducted the mission in his church. It began most auspiciously on Monday, November 29th. The church was completely filled at eleven o'clock, and the music was admirable and hearty. The first sermon in the course, by Father Grafton, was on "Man," God's creature, and the relation of the creature to the Creator, and was a masterly and eloquent presentation of the subject. In the evening crowds went away unable to gain admission to the church. The subject was the first and second Adam. Man died in the first Adam; in the second, eternal life is given to him. One sermon prepared the way for the one to follow it. Impression was added to impression. The decision of the will to be a Christian indeed was facilitated. The course of sermons was continued through the week, and the very large congregations were deeply interested. "The faith once delivered to the saints" was presented in a logical order, and included Doctrines, Sacraments, and Christian duties.

Father Grafton is a cultivated and earnest clergyman.

His reverence is great, but his face is usually radiant. His heart is large and his manner genial. Several years ago the author was cordially welcomed to the hospitality of his clergy house. (He is glad to record that the "ritualistic" clergy do not send a brother even to purgatory because he is not ecclesiastically "high," and bows at the name of Jesus only in the Creed.) As a missioner Father Grafton is at times vehement, and his words are a fervent torrent of warning or entreaty. In clarion tone he cries aloud, and spares not, and lifts up his voice like a trumpet. Now, in gentler tone, he obeys the command, "Comfort ye, comfort ye my people, saith the Lord. Speak ye comfortably to Jerusalem." Father Grafton is an able writer, a devoted Rector, and an earnest and eloquent Missioner. In view of the unreasonable expectations of some Rectors concerning missions and missioners, he gives the excellent advice contained in "The Church Revived," Part V., Chapter XXXIX.

CHAPTER XIX.

THE MISSION IN THE CHURCH OF THE HOLY COMMUNION.

Preparation for the Mission—The Rev. Dr. Courtney, the Missioner—Circular Defining the Mission—Programme of the Daily Services—The Rector Greatly Encouraged—Lay Workers' Association.

THE Rev. H. Mottett, the earnest Rector of the Church of the Holy Communion, long before the commencement of the New York Advent Mission, earnestly prayed that God would prepare the hearts of the people to receive the message of His love, and labored diligently to prepare the way for the arrival of the Missioner, the Rev. F. Courtney, S.T.D., of St. Paul's, Boston, Mass. The following is one page of the mission literature which was extensively circulated :

"MY FRIEND : Everywhere the question is being asked, What is this mission that is to commence in New York on Saturday, November 28th ? It will interest you to know just what it is, because it has an interest for you. In the Church of the Holy Communion, as in other churches, it will consist of a number of special services, lasting for ten days, which are meant to get hold of two great classes of people—those who already go to church, and those who do not. The former it should make yet better Christians ; the latter it should bring into conscious relation with the one Father of us all. The former it should make yet more

careful to avoid all wrong-doing ; the latter it should teach the hatefulness and evil consequences of all sin. The former it should make more kind to all, more faithful and thorough in the discharge of even the commonest duties, more earnest in daily prayer and the reading of God's Word, more eager to worship God in His Church, more regular in receiving Holy Communion, more full of God's love ; the latter it should lead to behold and see, in the Christian life, the honor of being a true child of God, the manliness of resisting and battling against temptation, the nobility of being pure and honest and kind to all, the blessedness of God's life in man here and the happiness of man's life in the hereafter.

"Now you know what the mission is and what it can do for you. The mission, then, has a benefit in store for you, for your family and your friends. Therefore, as a man or woman, loving the right, respecting the right, and wishing to do what is right, make time to attend at least all the night services, which will commence at half-past seven o'clock.

"We pray every day that God will bless the mission to you and yours and us all.

"Faithfully yours,

"THE CHURCH OF THE HOLY COMMUNION.

"November 21, 1885."

PROGRAMME OF THE MISSION SERVICES.

Sunday—8 A.M., Holy Communion and address ; 11 A.M., Morning Prayer and sermon ; 3 P.M., short service, special address to the young ; 8 P.M., Evening Prayer, sermon, and "after-meeting."

Monday—8 A.M., Holy Communion and address ; 11 A.M., Bible reading ; 8 P.M., short Evening Prayer, sermon, and "after-meeting."

Tuesday, December 1—8 A.M., Holy Communion and address ; 11 A.M., Bible reading ; 3 P.M., address ; 8 P.M., short Evening Prayer, sermon, and "after-meeting."

Wednesday—8 A.M., Holy Communion and address; 11 A.M., Bible reading; 3 P.M., short service and address to women only; 8 P.M., short Evening Prayer, sermon, and "after-meeting."

Thursday—8 A.M., Holy Communion and address; 11 A.M., Bible reading; 3 P.M., for men; 8 P.M., short Evening Prayer, sermon and "after-meeting."

Friday—8 A.M., Holy Communion and address; 11 A.M., Bible reading; 8 P.M., short Evening Prayer, sermon, and "after-meeting."

Saturday—8 A.M., Holy Communion and address; 11 A.M., Bible reading.

Sunday—8 A.M., Holy Communion and address; 11 A.M., Morning Prayer and sermon; 8 P.M., Evening Prayer, sermon, and "after-meeting."

Monday, December 7—11 A.M., Bible reading and Holy Communion; 8 P.M., Thanksgiving service.

THE ATTENDANCE AND GENERAL INTEREST.

The daily services were well attended; in the evening the church was crowded, and many who desired to enter could not find standing-room. The mission for children always packed the church, and the children were instructed and edified.

On Wednesday afternoon the service was designed to benefit aged people. The church was nearly filled, and among those present were venerable ladies of social distinction and of great refinement, and a number were present attired in the emblems of mourning. Missioner Courtney set forth that

OLD AGE HAS ITS CONSOLATIONS.

He drew his illustrations from eminent saints whose biography is contained in the Bible; and, in his own admirable and impressive mode of biblical exposition, he described the grand old age of the lawgiver, Moses; of the psalmist, David; of St. Paul, the great Missioner to the Gentiles; and also of St. John, the seer of Patmos, who in

his old age had the apocalyptic vision concerning the vicissitudes of Christ's militant Church, the crucified Saviour's messianic triumphs, death and Hell destroyed, and as King of kings and Lord of lords reigning with His glorified Church in the sinless, deathless, and tearless city, the New Jerusalem. Thus, when bending beneath the weight of many eventful years, he saw the consummation of the work of redemption, the Redeemer enthroned, and heard as loud as the voice of many waters and mighty thundering the doxologies of the innumerable and glorified company of the redeemed. He next showed that views of life change as life advances, and referred to what is often said by persons advanced in life—viz., "That we do not readily make a friend after we are forty years old. It is for the friends of our childhood, our youth, those with whom we have discussed the questions of the day as events passed, that we feel most attachment. Those of a later generation have their own views of things to which we are not accustomed." He spoke of the difference between mere companionship and real friendship. With the advance of years, he said, came the sense of the failure of life, the failure to reach the ideal of youth. Old friends passed away one by one, and people then looked around for sympathy. Where was it always to be found? In God's promise never to forsake those who turned to Him. The consolation of the Gospel was not for those who deserved, but for those who needed it; and each would say, "These words were put here because I need them." He spoke of the hours when the old looked back upon their lives, and of the peace that came from the life given to His glory.

EMPLOYERS' CONSIDERATION FOR EMPLOYÉS.

That clerks employed in the numerous stores in the vicinity of the Church of the Holy Communion, and also

those in the largest establishments in Broadway might be benefited by the mission, their employers kindly afforded them every facility practicable to enable them to attend the services. Special efforts were made to have the "service for men only" at four o'clock on Saturday, December 6th, one of unusual practical interest. At the early morning, noon, and afternoon services the church was nearly full; at the evening services it was crowded; a dignified sobriety marked the worship, and sincere earnestness on the part of the listeners. At times two thirds of them remained for "the after-meeting." A noticeable feature was the large attendance of men. No less than fifty thousand pages of mission literature had been circulated, most of it going through the hands of lay-workers.

The upper room of the Church of the Holy Communion was a centre of the prayerful preparation for God's blessings on the Advent Mission and the Missioners, that God would "mightily endow them with the gifts of the Holy Ghost and give them a holy tenderness for souls, much discretion, great boldness, faith in the power of His Word, acceptableness with the people, wisdom and perseverance; with much of His grace and power for themselves."

The Rector of the Church of the Holy Communion believes that the Advent Mission marks a new epoch in the history of the Church, and that "the mission has come to stay." It has exceeded in its results the expectations of its promoters. It is too soon to speak definitely of the ultimate success of the mission. The six daily services were remarkably well attended. At noon and at 4.50 P.M. the church was full; at 8 P.M. people were turned away. The "after-meetings" comprised more than one-half of the congregation, and the Missioner, Rev. F. Courtney, S.T.D., spent no less than two hours daily with inquirers. Thanks to the large corps of intelligent and faithful lay-

workers, the neighborhood was thoroughly canvassed personally, and as a result the number of strangers was very noticeable. At night, and on Sundays, many were turned away after all the standing-room was filled.

On Saturday, at 4 P.M., the church was full of men, who were deeply impressed by the practical nature of the solemn address.

THE ASSURED OUTCOMES OF THE MISSION:

First, a Sunday-night service for non-church-goers, at which, as in the primitive Church, the sermon will be preached by a Layman. Second, a working-girls' club. Third, a lay-workers' association, for which there are already pledged about one hundred men and women to labor in connection with the Church of the Holy Communion.

The results of the mission are cheering to the Rector, the Missioner, and parishioners. The Rector believes that the parochial mission will prove the most potent agency for reaching the neglected of all classes.

CHAPTER XX.

THE MISSION IN THE CHURCH OF THE HEAVENLY REST.

Extracts from the Rev. D. Parker Morgan's Pastoral—The Missioner's Appeal—The Immortality of the Soul—The Bible Readings—Requests for Prayer—Results of the Mission.

THE Rev. F. Pigou, D.D., the Vicar of Halifax, and chaplain in ordinary to the Queen, in his mission circular to the parishioners of the Church of the Heavenly Rest, said : . . . .

" ' We preach Christ crucified ' in momentary dependence on the presence and accompanying power of God the Holy Ghost, who rules this present and last dispensation. We endeavor to encourage men everywhere to honor the Holy Ghost ; to listen to His still voice in the soul ; to seek His teaching who guides into all truth ; to act on His gracious inspiration who ' sanctifies all the elect people of God.' We minister in much fear and trembling, it is true, for ' we have this treasure in earthen vessels,' but, at the same time, in holy and confident expectation that our God and Father, in His all-embracing love, and in His declared willingness that all men should be saved, will accompany the word preached ' with signs following.'

" This being so, you have nothing to fear in this proposed ' mission ' except indifference to the call of God. As regards what is ordinarily understood by and distrusted as excitement, long experience convincingly persuades me

that the blessing we look for is real and enduring in proportion to the absence of unhealthy excitement. It is not only because 'sensationalism' is foreign to my own habit of thought, and far removed from my own methods, that I say this; but I hold strongly that it is to dishonor the Word of God, and to discredit His power, to resort to anything unreal, histrionic, and exaggerated in the conduct of the services. I believe in services characterized by the very utmost reverence, decorum, and sobriety; in the preaching of the message as simply as the message itself is simple; in music, tender, sweet, devotional; in hymns, selected not for the sake of some sensational or 'catching' tune, but selected for the sake of the words. For this reason I always ask that I may be allowed to conduct the music myself at the week-day services. I have been collecting tunes for many years, and I have reason to know how largely a sweet tune, wedded to sweet words, conduce to devotional feeling. I have, for this reason, also asked your Pastor to allow us to have our own hymn-book. I believe in the perfect stillness of an after-meeting, where the soul is waiting quietly for the moving of the waters. I believe in the power of silent prayer, and of quiet communion with God, as the great safeguard against reaction, and as some security against ephemeral and unprofitable impressions. I pray of you, therefore, to put away from your minds, as far as the east is from the west, any such fear about 'excitement,' which is not only, so far as I am concerned, groundless, but might, if entertained, seriously prejudice our work.

"The List of Services is in your hands. It is not for me to ask you to avail yourself of this opportunity. I cannot properly urge on you to come and hear. That invitation must come from his lips who exercises among you the more stated ministry, and who, in inviting the mission into his

church, gives fresh evidence, were it needed, of his earnest desire for the spiritual well-being of the flock committed to his care. This much, however, I may be permitted to say, that the plan I invariably pursue is that of a consecutive course of teaching, and so consecutive that it is well not to miss, if you can help doing so, one link in the chain. Put the List of Services in some prominent place, that you may be well reminded of them.

"Is it going outside my province to express the hope that you will make such arrangements as shall set you and yours free to attend the services? This much I feel I may fitly ask of those to whom I come some thousands of miles across sea and land to minister. And will you not pray for me? Ask God, for Christ's sake, to bestow on me special grace for a special work for Him. Pray for yourself that this 'mission' may be to your own soul a time of refreshing from the presence of the Lord. Pray for those near and dear to you, that they also may be partakers of all spiritual blessings in Christ Jesus.

"Entered on in a spirit of Pentecostal expectation, continued in a spirit of persevering and importunate prayer, the 'mission' will surely end in heartfelt and grateful praise.

"I remain, faithfully yours,

"FRANCIS PIGOU."

THE PASTORAL OF THE REV. D. PARKER MORGAN.

551 FIFTH AVENUE, NEW YORK, Oct. 1, 1885.

MY DEAR PARISHIONERS AND FRIENDS: The great "Advent Mission" is nigh, even at the doors! In placing the Church of the Heavenly Rest in line with the twenty and one churches of this city, which, under the leadership of the Assistant Bishop, have united in this movement, I incurred no small responsibility. The fact that our dear

Rector—whose health has not yet permitted him to return to us—is not here to share it with me, makes that responsibility all the greater. We have, however, the assistance of his prayers and the assurance that none will rejoice more heartily than himself if God shall be pleased to crown the mission with success. I need scarcely tell you that I have not taken this important step hastily or unadvisedly. I have carefully sought guidance herein from my brethren, from my Bishop, and, above all, from my God. To me a mission is no new thing. The glorious results of such an effort, as is now proposed, I have myself witnessed both in England and Wales. May God grant like results in this parish and city!

The mission preacher, also, is no unknown or untried person. On the contrary, there are few of the clergy of the English Church who have had greater experience in this particular work, or whose labors have been crowned with such blessed visible results. Being thus assured of the special qualifications of the mission preacher, and confident, from personal observation, that God's extraordinary blessing follows such efforts, I joined this movement. And here let me thank you, my dear people, from my heart, for the manner in which you have trusted my judgment herein; and have, in every possible way, expressed your determination to help in bringing the work to good effect.

There is one question which has been asked, and which I would wish to answer in this place. It is this: "As our church is so full, and our pews are all rented, what need have we of a mission?"

My dear friends, it is one thing to have a church full of people, and quite another thing to have it full of bright, active, consistent Christians—"such as shall be saved!" It is one thing to have a pew in the Church on earth, and quite another thing to have a right to and meetness for a

seat in the Church above! When you consider how many worshippers there are in the Church of the Heavenly Rest, but how few workers, whereas the Master has given "to every man his work," I ask, is there not a cause? When you consider how many turn their backs upon the Holy Communion, whereas Jesus has solemnly said: "The bread which I will give is my flesh, which I will give for the life of the world. Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you," I ask, is there not a cause? When you consider how many backsliders there are who once ran well, but somehow have been hindered; who once put their hand to the plough, but have somehow looked back; and when you know that the Apostle speaks in most awful terms of this "drawing back unto perdition," I ask, is there not a cause? When you consider how many "are weak and sickly among us," continually doing things unworthy of their high calling; and when you know that the Spirit commands us to "strengthen the things which remain, and are ready to die," I ask, is there not a cause? Yes! And when you consider the spiritual condition of the best among us, how little we know of "the peace of God," how little we realize of "joy in believing," how cold our prayers, how dull our devotions, how scant our offerings, how little our labors, how imperfect our lives, I ask again, is there not a cause? God knows there is!

During the weeks that shall elapse between this and the mission, I shall in various ways engage your assistance in doing all that we can, "as fellow-workers with God," to promote the success of this effort. . . . It may move some to greater self-sacrifice in this matter if I remind you that such an exceptional opportunity for drawing nigh to God may never come to you again. That this "ambassador for Christ" will have to travel three thousand miles across

the seas to beseech you, in his Master's name. That his own populous and most important parish will be making a great self-sacrifice in giving him and his services to us for six weeks, and that his own personal labors in the work will be such as few men are willing or able to bear. . . . Finally, my dear friends, pray for us who minister to you in holy things. Pray for the mission preacher. Pray for all who come to the mission. Pray for yourselves. And let us all unite in praying to God, the Father, that for the sake of Jesus Christ, His Son, He will manifest His Holy Spirit with such power, during the mission, that the name of our Church of the Heavenly Rest may be to us a greater reality than even heretofore.

Your affectionate pastor and friend,

D. PARKER MORGAN.

SKETCH OF THE MISSIONER.

The Rev. Francis Pigou, D.D., is eminently adapted to the people who attended the mission services in the Church of the Heavenly Rest, Fifth Avenue, and who were glad to see and hear a Missioner who had preached before the Queen of England, other members of the Royal family, and to members of Parliament. He is now fifty-four years of age, of medium height, and his head and features are indicative of moral and intellectual power. As an orator, his voice is not strong, but persuasive ; his tones are generally subdued, his inflections purely English, and his manner is decided. He utters his sentences deliberately ; his stirred emotion is under control ; and some of his sermons resembled paternal advice, given with decision, combined with tenderness.*

* See sketches of other Missioners in "The Church Revived," Part V., Ch. XXXII.

THE IMMORTALITY OF THE SOUL.

Space will permit only a brief quotation from one of Missioner Pigou's able mission sermons. "Christ," said the preacher, "would never have spoken as He did if the loss of the soul is impossible. The body, in time, is reduced to a handful of dust; but the soul is imperishable. Scientific men have abandoned the idea that reason is the dividing line between man and the brute. God made man in the image of His own eternity. At the resurrection the body is to be glorified; but the soul will not lose its identity, for it is eternal. Three characteristics of the ancient Church most affected the heathen mind: the solemnity of worship, the care of strangers, and the reverence of the burial ceremony. The soul is not the life which we have in common with the brute and the vegetable. We are to look for the origin of man in Paradise, and not in the Zoological Garden. The scientists who deny the existence of the soul admit that there is no such thing as annihilation in nature. If sense perception is all we have, why do we try to increase sense by the use of the microscope or telescope? Granting the conservation of force, affection is itself an eternal force which links us to those in the other world. The whole scheme of salvation rests on the immortality of the soul, which itself rests not on the Bible, as some suppose, but in the human mind. If the soul is immortal, it must live in the presence of God or remain estranged and in outer darkness." The sermon was a masterly and overwhelming argument concerning the great value of the soul.

THE BIBLE READINGS AT 11 A.M. DAILY

were perhaps the most visibly blessed of all the services. The church was filled every day at that hour, and the hearers kept in rapt attention to the end. At the close of

each of the Bible readings there was held a meeting for intercessory prayer ; and on some days as many as sixty requests for prayer were received. These meetings were most affecting and solemn ; and at one of them the church was crowded with at least one thousand ladies, on whom the Missioner impressed the fact that we constantly exercise a marvellous unconscious influence. Sunday hundreds were unable to obtain even standing-room. At one of the services the Missioner's subject was : " To abide in Christ is the secret of perseverance in well-doing. Work, once taken up earnestly and entered upon with hopes which experience shows to have been too sanguine, palls by degrees upon the taste, becomes irksome, and at last is discontinued. So it will be, so it must be, where it is either taken up from lower motives, or where we do not habitually realize that it is God's work we are doing."

The sermons and instructions of Missioner Pigou were characterized by intense solemnity, and were of an unusually thorough character—beginning with repentance toward God, and leading his hearers on, step by step, to thanksgiving. The whole mission in this church has been much more successful than the most sanguine in the parish had ever dared to expect ; and for the great blessing the parish has received the Missioner, Rector, and parishioners ecstatically, but gratefully, exclaim, "*Laus Deo !*"

CHAPTER XXI.

THE ADVENT MISSION AT ST. MICHAEL'S CHURCH.

Missioner Van De Water—Subjects of His Sermons—Afternoon Addresses—Children's Services—The After-meetings—The Rev. Dr. Peters's Interest in Parochial Missions.

THE mission began most auspiciously on Sunday evening, November 29th, and continued throughout the week, closing on Saturday night with a service designed to be preparatory for the celebrations of the Holy Communion, which followed on Sunday. The services were conducted by the Missioner, the Rev. George R. Van De Water, assisted at all the meetings by the Rector of the parish, the Rev. T. M. Peters, S.T.D., and his assistants, the Rev. Frank Draper and the Rev. J. G. Fawcett.

The opening sermon in the course was on "Sin: Its Character and Penalty," and was a masterly and eloquent presentation of the subject. The following is a list of the subjects in their order on the succeeding evenings: "Repentance," in which the preacher drew a marked distinction, and in a very graphic manner, between a mere worldly sorrow for sin and that godly sorrow which worketh repentance to salvation; "Faith," in which he set forth three kinds: emotional, abstract, and intellectual; "Obedience," two kinds, passive and active; "Jesus," a witness; "Seeking the Lord, and the Danger of Delay;" and lastly, "The Feast of the Christian," of which the Sacrament is the symbol.

His afternoon addresses to Christian people were on : (1) "Searching the Heart." (2) "Comfort in Zion." (3) "Faith Attested by Works." (4) "Bearing Our Own and One Another's Burdens." (5) "The Contemplative and Active Sides of the Christian Life." (6) "The Sacrament of the Holy Communion."

At four o'clock the congregation consisted mostly of Church women, to whom he preached sermons on the Christian's life hid with Christ and God ; and they were highly appreciated.

At the children's services he told his little hearers the familiar Bible stories, drawing from each the particular moral lesson he wanted to impress on their youthful minds. His first talk was upon the story suggested by the text : "Suffer the little children to come unto Me." This was followed on the next afternoon by the story of Jacob's ladder. He also told them about the three children in the fiery furnace, and the story of the Shunamite woman and Elisha. At his last meeting with the children a lovely and pathetic scene took place which is worth recording. He had been talking to them about the triumphal entrance of our Saviour into Jerusalem, just before His crucifixion, how the little children followed in His train, waving their palm branches, and shouting and singing His praises. The little ones were almost breathless, so vividly was the picture drawn. He then put the question to them : "How many of you, my dear children, will wave your palms for Him ?" In an instant every little hand went up, as if pulled to its upright position by an invisible cord from above. The children's services were largely attended, and great interest was manifested. Previous to the sermon requests for prayers were read, and during the mission a deepening of the spiritual life was manifest. The evening services at 7.30 were very largely attended, and mostly by strangers.

The after-meetings presented strong evidence of a deepening spirituality that was most gratifying. Many souls had been reached by the different services, and testified that they had been quickened. Some who had been led astray turned their back to the world, resolved to reform and live a holy life. At the closing service the church was crowded. Numerous were the testimonies that it had been "good to them to be drawn near to God." The congregation listened with rapt attention, and on their faces beamed an intelligence that betokened a perfect understanding of the preacher's words. The singing at all the services was loud and hearty.

At the porch of the church was placed a box intended to receive any requests of prayer that might be desired. Missioner Van De Water kept this constantly before the people in attendance, and during the mission a very large number were received. These were read at the afternoon meetings, and fervent prayers were offered that God would graciously answer them, if in accordance with His holy will, and the welfare of those for whom the special blessings were desired.

The preaching of the Rev. Mr. Van De Water was characterized especially by its definiteness of aim, its wonderful adaptation to the various classes of people to be reached, and its intense earnestness. Entirely free from all cant, all on fire with enthusiasm, yet in perfect command of himself, the effect of his preaching was plainly visible by the intense and quiet solemnity of his congregations. His sermons were so simple and so earnest, and pleaded so affectionately, that his hearers listened with absorbed attention.

The Rector, the Rev. Dr. Peters, has been interested in "the Parochial Mission" for many years. He is congratulated for having secured the earnest Rector of St. Paul's,

Brooklyn, as the Missioner at St. Michael's, and that the mission was beneficial to many, and so highly appreciated. The whole mission was accompanied with a great outpouring of the Holy Spirit; and for the great blessing the parish has received, the Missioner, clergy, and parishioners feel most profoundly grateful to the Giver of every good and perfect gift.

CHAPTER XXII.

MISSION IN THE CHURCH OF ST. JOHN THE EVANGELIST.

The Wainwright Memorial—The Rector's Improvements—The Rev. J. O. Bache—The Missioners—The Rev. A. C. Bunn, M.D.—The Rev. H. L. Foote—The Attendance—Influence of the Services—Special Petitions—The Future Harvest—The Missioner's Bereavement.

THE Church of St. John the Evangelist is the memorial to the Rt. Rev. Jonathan Mayhew Wainwright, who departed this life September 21st, 1854, aged sixty-two years. Under the direction of the present Rector the church has been greatly improved. The interior is now more churchly in appearance, and the pews are all free. The new brass memorial tablets, one on each side of the chancel, perpetuate the faithful labors of the former Rectors who have departed to Paradise. In the vicinity of the church is a very large population, and the Rector has labored diligently to allure more of them to make the Wainwright Memorial Church their house of worship.

THE REV. JOHN O. BACHE.

The present Rector's diligent and arduous labors overtaxed his strength, and a prolonged vacation was essential for the recovery of his health. Before he sailed for England he arranged with the Rev. J. O. Bache to take temporary charge of the parish during his absence. He is a fluent and fervent preacher, and his sermons preached on

Sundays and week-day evenings attracted large congregations. Though the summer heat was oppressive, he labored faithfully to promote the welfare of the parish. After the Rector returned to New York he heard cheering reports of his temporary substitute's faithful ministrations, and that they were highly appreciated.

THE REV. A. C. BUNN, M.D.

The Rev. Dr. Bunn, Rector of the Church of the Atonement, Brooklyn, L. I., ably conducted the Mission in the Church of St. John the Evangelist. His associate was the Rev. H. L. Foote, of Holyoke, Mass. The congregations did not fill the capacious church, but the attendance was good, and the interest manifested in the services was decided and constant. The sermons preached were plain statements of foundation Gospel truths and appeals to the gratitude of the hearers for God's manifested love in the gift of His only begotten Son, and to the hope of eternal life through His all-sufficient merit. Their special object was to hold up Christ as representing the gracious will of the Father, and His holy life as the ideal of regenerated manhood. The influence of the sermons was mostly upon Church members, in deepening and invigorating their spiritual life; and in this respect the influence manifest was encouraging to the Rector and the Missioners.

THE SPECIAL SUBJECTS FOR PRAYERS.

Members of the congregation daily dropped into the boxes near the church doors notes containing special requests for specified blessings for the writers or their relatives or friends. The number of requests was large, and after they had been publicly read, extempore prayers were offered that God would graciously grant the mercies

desired. The petitioners, aware that, in answer to prayer for blessings in harmony with God's holy will, He pours out superabundant blessings, approached the throne of grace as if they heard the cheering words :

> " Thou art coming to a King,
> Large petitions with thee bring ;
> For His grace and power are such,
> None can ever ask too much."

PREPARATIONS FOR A FUTURE HARVEST.

That the benefits of the mission may not be lost, to conserve the good results already manifest, cards and leaflets, with a space left for the name and address of each who desired to join a Bible-class for preparation for holy baptism, or a class for confirmation, or a communicants' class, or a class for Bible study, or a lay workers' guild to aid the Rector in parochial work, were placed in all the pews.

THE MISSIONER'S BEREAVEMENT.

The Rev. Dr. Bunn, who has a growing parish in Brooklyn, manifested a spirit of brotherly love in so willingly conducting the mission in the Church of St. John the Evangelist to aid the anxious Rector and prove a blessing to his parish. Soon after the mission closed Dr. Bunn was again called to drink of the bitter cup of bereavement. One of his motherless children bade farewell to this world, and departed to Paradise. The bereaved father's sorrow is allayed by the thought that mother and child are now where are no breaking hearts, nor weeping eyes, nor painful partings—

> " Where no tear shall ever fall
> Nor heart be sad ;
> Where the glory is for all,
> And all are glad."

CHAPTER XXIII.

THE MISSION IN THE CHURCH OF THE EPIPHANY.

Preparation for the Mission—The Earnest Missioner—Not Afraid of Holy Enthusiasm—The Rector's Inquiries—The Best Fruits of the Mission—When Satan Trembles.

THE Rev. Alfred Butler, the earnest Rector of the Church of the Epiphany, arranged with the Rev. Otis A. Glazebrook to be his Missioner. Afterward he was called by the vestry of St. John's, Elizabeth, N. J., to become the Rector, and in order to do so he resigned his position as chaplain of the University of Virginia. The Rector of the Epiphany did a large amount of work in making due preparation for the expected mission. The "Mission Information Committee" visited from house to house, and generally were kindly received by the occupants. Notices of the mission services printed in the *Rubric*, the parish monthly, edited by the Rector, were distributed, and the people were cordially invited to "come to the mission."

On the arrival of the Missioner he was cordially greeted by the Rector and his people. When the mission was commenced, at the first week-day evening service the congregation was but little less than that usually seen on Sunday mornings. Each evening saw increased numbers, until every night there were more people present than occupied the pews on Sunday. The interest was such that at the end of the first service nearly the entire congregation would remain to the "after-meeting," and this was kept

up night after night. The afternoon "Bible talks" were well attended, and the hour following, when the Missioner met all who wished to talk with him privately, was taken advantage of. The daily celebration of the Holy Communion was at 9 A.M., and was devoutly attended by the workers. Intercessory prayers were offered at this service in behalf of all for whom written requests had been sent in, also thanksgivings for all who had been spiritually helped and strengthened. No part of the work was without encouragement. The spiritual earnestness of the whole congregation was aroused. This is especially true of the men of the parish, and it is believed the mission has borne good fruit every way.

In the lively and ably edited *Rubric* the Rector says: "It has been a great pleasure to the Rector to see how heartily the self-sacrificing labors of the Rev. Mr. Glazebrook have been recognized and appreciated by the congregation. The close attention given to his intense and heart-searching words, the many expressions of gratitude personally given, and the remaining of the whole congregation after the closing service of Thanksgiving to take him by the hand were all indications of the large place he has won in the hearts of this people. He gladly and efficiently aided us. In taking the parochial duty of the Rev. Mr. Glazebrook at Elizabeth for the two Sundays of the mission, the Rector of the Epiphany found himself in most agreeable surroundings. St. John's is a large and beautiful church, and to preach to its congregation of eight hundred was a privilege and an inspiration. He heartily congratulates the people of St. John's, Elizabeth, over their new Rector. The Rev. Mr. Glazebrook has been a blessing to us, and we believe he will be to them.

"We can think of the earnest, self-refining and godly work of our Missioner with no other feeling but that of

deepest gratitude. He labored with us for God with all his heart and mind, body and soul. He is emphatically a preacher to men, and we are not surprised that from the renewed hearts of men have come some of the best tokens of the spiritual benefits of the mission.

"To no agency within our own parish are we more indebted for the hearty and happy character of the services than to our mission choir. For weeks beforehand, in starlight or storm, they came to the rehearsals, and at no mission services did they fail to hold up our hands. It is a pleasure to know that in several instances their unselfish labors for others have brought down a blessing upon themselves. The best fruits of the mission are those of which the least can be said : hearts touched and made tender by the Spirit of God, souls quickened into new life and earnestness. Many such have been made known to the Missioner and Rector, and we doubt not that many have been benefited who are too retiring to let it be known.

"Evidence of the success of a mission is a changed life. It is when old things pass away and all things become new. Here is a witness which cannot be gainsaid. Here is an abiding result which brings honor to God, and which tends to spread its blessing when the mission season has passed by. Do you wish to commend to others those blessed truths which have brought peace and comfort to yourself? Then be very careful about your daily walk. Take heed to your steps. Be watchful as to everything you say and do. Take heed to keep a tender conscience. Josiah was commended because his 'heart was tender.' And you must cherish the same spirit. You must check yourself on the very first approach of sin. The least touch of evil is always injurious. A grain of dust in the eye causes pain. A little stone in the foot of a horse makes it stumble. So a very small matter may disturb your peace

and lead to ills of far greater magnitude. Therefore be very watchful for any fault or neglect.

"Some of you have been stirred, and more or less touched. Some of you have been alarmed ; you have seen your sins ; you have thought of death and judgment, as you never thought of them before. Perhaps you have shed tears. Perhaps you have not slept so soundly at night as usual, for thinking of the things which you have heard. And now, after the mission, what next ? Is all this to be a mere 'sensation' in the parish ? Is it all to end now the Missioner has left you ? My friend, this is a very solemn time with you. We are not afraid of excitement if it be the excitement which awakens sleepers, alarms the careless, and sends men to their Bibles, their knees, their churches, and their pastors, and makes them think of long-neglected sacramental duty. The excitement we are afraid of is the excitement which stops at feelings only. This will leave you in a worse condition than before.

"The Missioner is gone ; but you have your Rector and Pastor. He did not take this mission up as a week's work only ; he is looking anxiously for spiritual fruit. He looks for you in God's house, and at the holy feast of the Lord's Supper, there to declare your faith in the sacrifice of your Saviour, and to receive by that means of grace spiritual strength and comfort. Has anything which you have heard pricked your conscience ? Have you seen the guilt and folly of your past ? You have heard of the blood of Christ, which cleanses from all sin. Have you accepted the pardon ? Have you been on your knees ? Not at church only, but when alone ? You have much to ask of God. If you have made good resolutions, how are they to be kept ? Turning over a new leaf is hard work—very hard. You have not strength for self-reform. Old habits are strong chains. If you would cease to do evil, and

earn to do well, you must have a stronger strength than your own. And this can come only from above. It comes in answer to prayer. You must ask, often and earnestly, for the Spirit of God. He will give strength against temptation ; strength in trouble ; strength for every duty. There is no life in a prayerless soul. Your own utmost effort is necessary. You must work out your own salvation. But all is useless and hopeless if you do not become and continue to be a man or woman of prayer. On your knees must you seek strength against your old sins. An old hymn says :

> " ' Satan trembles when he sees
> The weakest saint upon his knees.'

" Almighty God, who seest that we have no power of ourselves to help ourselves, keep us outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. Amen."

CHAPTER XXIV.

THE MISSION IN ST. PHILIP'S CHURCH.

Preparation for the Mission—Missioner Crapsey—The Congregations Large—The Transforming Power of Gold—The Mission for Seamen—Father Remington's Open-Air Mission.

THE Rev. Father Brown, of the Church of St. Mary the Virgin, aided the colored people of the Church of St. Philip's, Mulberry Street, in preparing for the mission, as they were without a Rector. Their Missioner was the Rev. A. S. Crapsey, the well-known Rector of St. Andrew's Church, Rochester, N. Y. His sermons in the evening were long, but the people were not wearied. Among the members of this church and congregation are some of the most wealthy and intelligent of the colored people in the city, and they are not satisfied with "commonplace sermons," but admire "common-sense." Their Missioner's labors were highly appreciated, the congregations large, and the mission was strikingly successful. Hereafter the church will be kept open daily, that any who desire to pray may enter and do so quietly, and be undisturbed. The Rev. Mr. Bishop, of South Carolina, and the vestry hope that St. Philip's Church may prove more efficient than ever before. The mission has inspired them to do more than ever before for the soul welfare of colored folks.

Missioner Crapsey is not "a colored brother," but the colored people were deeply interested in his sermons. They highly appreciate ability; for a few years ago they

secured the services of the Rev. Dr. Walden, who had been the able Rector of St. Paul's Church, Boston. Whenever he referred to the worshippers in St. Philip's his words showed that he appreciated their intelligence as much as they appreciated his instructive sermons. After he had served them for a year he was appointed a Chaplain in the United States Navy.

Missioner Aitken, in his sermon on the "Golden Image," which Nebuchadnezzar set up to be worshipped, related an incident showing how a mental glance at a colored man's gold changed a white man's views respecting his sable skin. Some time ago the deacon of a church conducted a colored man to a vacant seat in a rich man's pew. After the service he addressed the deacon in a tone of dissatisfaction, and asked: "Why did you put that black nigger into my pew?" The deacon answered: "That colored gentleman, sir, is worth fifty thousand dollars!" The mention of the gold the colored man possessed caused the sable hue of his skin instantly to change into that of a white man, with a slightly dark complexion. "Introduce me at once," said the owner of the pew, "to the colored gentleman who sat so near to me during the service!"

"God hath made of one blood all nations of men that dwell on the face of the earth." Because He is no respecter of persons, just so soon as the treasurer of Candace believed that "Jesus is the Christ," Philip baptized him in the name of the Holy Trinity as gladly as if he had been the Roman Emperor.

THE ADVENT MISSION FOR SEAMEN.

The Missionaries of the Protestant Episcopal Church Society for Seamen in the city and port of New York are the Rev. Messrs. Walker, Maguire, and Hyland, who at in and outdoor services minister to many thousands of sailors and others annually. The Advent Mission services for

those who do business on the great waters were held at the Church of the Holy Comforter, the Seamen's Church on West Street. The Rev. W. R. Jenvey preached the mission sermons, and the Rev. T. A. Hyland, the regular pastor, conducted the after-meetings. Many who attended the services had not entered any place of worship for many years. At this mission the clergy received from those who desired special blessings their requests in writing; and also prayed for those who stood up and publicly confessed that they were sinners, and asked that prayers be offered that God would forgive all their sins and fill their souls with love and peace. The singing by those accustomed to use their voices lustily in the open air, when their hearts were moved, was so fervent that the united praises would have made a large cathedral re-echo the swelling volume of hearty tones. God graciously blessed this mission to seamen.

The Rev. Mr. Walker for many years has done faithful service, and is still enthusiastic. His Bethel is more suitable for our services than are many country parish churches. In connection with the Seamen's Mission are reading-rooms, in which they can spend a profitable and pleasant evening in social converse with the Missionary, or read, or sing, or pray.

Included among the Missioners to seamen is the Rev. I. Maguire, who for several years, Sunday after Sunday, has lifted up his voice like a trumpet. Faithfully he warns the unregenerate and impenitent; wisely he instructs the gainsayer; and affectionately he invites the penitent, saying: "Come to the Gospel festival! All things are now ready! There is room for whosoever will accept the gracious invitation! There is abundant provision for each and for all!

"'Come thou to the Gospel feast,
Let every soul be Jesus' guest.'"

In the year 1885, 490 persons attended the indoor services ; 5885 were present at the open-air services at Coenties Slip. During the same period there were 10,872 visits to the Seamen's Reading-Room. On various crafts in New York, Brooklyn, and New Jersey the Missionary held services, as time and opportunity offered. A brief extract from his report for 1885 illustrates the usefulness of his mission :

" We do not rely upon mere numbers as evidence of the success of our work. The preaching of the truth has had its benign influence upon the hearts and lives of many who gathered with us at these services. Some who accepted the overtures of the Gospel have abandoned their sinful and degrading habits and modes of life, and are now living in the enjoyment of conscious peace and pardon, through faith in the atoning sacrifice of the Son of God.

" The services, which were held in the mission room on Sunday mornings and afternoons, when the weather was too cold or stormy to go outside, were attended by five hundred persons during the winter and spring. Here also your Missionary has been privileged to address the men of the sea upon the most important subjects that can engage the thoughts and consideration of immortal beings. He has endeavored to impress upon them their responsibility to God as their Creator and Judge, and the irrevocable and eternal consequences dependent upon their acceptance or rejection of the message of salvation. Judging by reports that were made to your Missionary and to others, by some who were present at these services, the Word of God was brought home with power and demonstration to their hearts.

" One is now rejoicing in the hope of the glory of God, and a living monument of His grace. What good may be effected by the conversion of one such is best illustrated by

the case of an English sailor who attended these services three years ago. Under the ministry of the writer he was at that time converted to God. Before sailing for South America he received a Bible, a 'Sailors' Manual of Devotions,' and a copy of the 'Churches of Ancient Britain.' He lent the books to two Roman Catholic shipmates who sailed with him on one voyage. The reading and perusal of these books, especially the Bible and 'Churches of Ancient Britain,' were blest by God to the salvation of their souls, and their conversion to the Church of England. At the time that he had parted from them they were faithful and fearless witnesses, so far as they knew, of the great truths held in common by all believers in Christ. The man who related this remarkable incident to your Missionary lived an exemplary and consistent Christian life since his conversion, and he was truly pleased when permitted to return to New York last winter to kneel in prayer and offer thanks to his Heavenly Father in the very room where, three years before, he was persuaded to surrender his heart and soul to God. While his vessel lay at Pier 7, East River, he was never absent from the mission room on Sunday morning, afternoon or evening, except when his duties on shipboard prevented his attendance. He sailed from this port about three weeks ago. Before leaving he called for a package of books and papers which was made up for him by the sexton. He thanked your Missionary with tears in his eyes for the sympathy and kindness which he had received, and firmly resolved to spend the rest of his life as he had the three years last past. No one can tell the amount of good that is accomplished by the books distributed at this and the other stations of the society.''

Some time ago the author accompanied Mr. Thomas Whittaker, one of the Board of Managers, to the open-air service at Coenties Slip. They there heard the Missioner's

earnest words and saw the deep attention of his auditors, and can speak favorably of his faithfulness.

FATHER REMINGTON'S STREET MISSION.

Another earnest Missioner to people in the streets who attend no place of worship is the Rev. E. F. Remington, of Brooklyn. Year after year he has preached on Sundays in different parts of the city where the poor congregate. Nearly every Sunday afternoon he uses for a pulpit the steps of the City Hall. At the commencement of his service his audience is small. But the voices of his singers can be heard at a distance, and the familiar tunes allure people to approach nearer. His style is original, his illustrations are appropriate, and his voice is very loud. His native quaintness, combined with more favorable characteristics, have made him acceptable to the thousands who have heard him lift up his voice like a trumpet in setting forth some of the facts, precepts, threatenings, or promises of the Gospel. Occasionally other ministers assist him, and for the benefit of persons who were not present at the commencement of the services, successive addresses are made. Generally the audiences are orderly, but occasionally there is some interruption. But the preacher's ready wit, combined with kindness, soon secures attention. The question has been asked : "As at the outdoor Gospel services 'bread is cast upon the waters,' who will affirm that after many days it will not appear?" Father Remington is much appreciated by the people at St. Mark's Memorial Chapel, and when he preaches more than usual are present ; and the minister in charge "is glad to have it so."

CHAPTER XXV.

THE MISSION IN THE CHURCH OF THE HOLY TRINITY, HARLEM.

The Missioner's Style—Large Congregations—Sinners Converted—The Rector's Sermon—Results of the Mission—Style of the Rector.

THE Missioner at the Church of the Holy Trinity, Harlem, was the Rev. F. H. Du Vernet. At this mission the still, small voice of the Spirit of God was heard in many hearts, and His gracious influence was manifest in all the services. The holy solemnity of the congregations, the evident heart-searching among professing Christians, the melting of many under the quiet but fervent preaching of the Missioner, the numerous requests for prayer daily presented, the longing after holiness which many of these breathe, and the whole tone of things—all gave clear evidence that the prayers offered so long had not been in vain.

On Sundays the church was packed, and the services during the week were well attended. At the daily children's service they were addressed by Miss Sybil Carter, and were both interested and profited. At most of the mission services in the evening the church was thronged, and the body of it packed. A deep and solemn stillness prevailed, especially during silent prayer. Not seldom suppressed sobs escaped even from men. The Missioner's sermons were very simple, but clear and strong.

His manner is very quiet, and his earnestness intense. Hundreds who were present had never been seen in the Church of the Holy Trinity before. All classes of people were represented—the very poor, as well as the very rich. Nightly, about seven o'clock, the Rector started some young men to go out in the street and distribute bills in person, and to address individuals, especially the laboring class, and persuade them to come into the church. Among those who remained in the church for personal conversation were some striking cases of conversion, or reclaiming of backsliders. One was that of a man who was meditating suicide when he was invited by a lady to "come in." He felt the power of the grace of God, and is rejoicing in hope.

THE RECTOR'S SERMON ON THE RESULTS OF THE ADVENT MISSION

was preached in the Church of the Holy Trinity, Harlem, Sunday, December 20th. Its text was St. John 1 : 22, 23, and its introduction a comparison between the mission of John the Baptist in the wilderness of Judea and the Advent Mission in New York City. The first division set forth that the clergy who took part therein had locked their party differences in the cabinet where church curiosities are kept, and silenced their shibboleths. They worked harmoniously, and seemed to breathe the aroma of Pentecost. Christians of different denominations prayed, and praised and worked with Missioners and Rectors ; and the religious press published articles to facilitate the object of the mission. Barriers were broken down, and all faithful people recognized as members of Christ's mystical body. Differences were not obliterated, but recognized as "the diversities of operation of the one and selfsame spirit." The Doctor compared them to the different regiments of an army, but who assemble as one to face the enemy ; also to

the differently located pipes of a great organ, but all sounding in union in the grand diapason. The mission had also developed the unity of humanity. How often at the noonday mission in Trinity Church Missioner Aitken commenced his appeals, saying: "Oh, my brothers, my brothers!" The bond of brotherhood was recognized, and the desire to do what is right and fill the place God allotted us to fill is brotherhood indeed.

LIKE JOHN BAPTIST, THE MISSION VOICE CRIED:

"Repent ye, for the kingdom of heaven is at hand!" And repentance began at the house of God. The Doctor showed that the Lord has visited His temple, searching hearts, and purifying lives. The voice of His Word has spoken, saying: "I know thy works. He that hath an ear, let him hear what the Spirit saith unto the churches." Some, like the Church of Smyrna, have not heard rebuke, but words of consolation. Others, like the Church of Philippi, had kept the faith and not denied Christ's name; heard the promise, "I will keep thee," etc. Others, like the Church of Ephesus, had left their first love; and not a few had heard the voice of rebuke. Like the Church of Pergamos, others heard: "I have a few things against thee; repent, or I will fight against thee!" etc. Some, like the Church of Sardis, had a name that they lived, but were dead; and heard the warning: "Watch, or I will come upon thee suddenly!" Like the Laodiceans, some were neither cold nor hot, and threatened with expulsion, etc. During the mission the voice of Him whose eyes are penetrating as a flame of fire had been rebuking hypocrites, calling home backsliders, warning formalists, encouraging weaklings, arousing the half-hearted, loudly spoken to others, and dead souls had been awakened.

BRIEF EXTRACTS READ FROM LETTERS,

confessing shortcomings, and acknowledging blessings received through the mission, were heart-touching testimonies that some of the lukewarm had become fervent; the doubting to fully trust Christ; some afar off were drawn near and saw His loveliness; languid souls were strenghtened, and some long in darkness saw the light of life. The writers of numerous letters, from a few of which short extracts were read, had all received, through the mission, a specific blessing, and to all such the Rector spake words of affectionate counsel: (*a*) To carry out their resolutions to consecrate themselves to God's service. (*b*) To control bad temper, avoid evil speaking, and, whatever their besetting sin, to cut it off and trample it under foot. (*c*) To make a full surrender of body and soul and spirit to God, and to let nothing stand between them and their Saviour. (*d*) To read the Bible and erect a shrine of prayer, and to let the light that had shone on their own souls brighten their home. (*e*) To work while it is called to-day, and widen their sympathy by going forth to save the lost and glorify the Master. The preacher referred to a little child who held up a flower and exclaimed: "Oh, look at this withered bud, that the water did not reach!" In a sad tone he said: "A shower of grace has fallen on this garden; but it has not reached some because they allowed the thorns of this world to overshadow them. They heeded not the voice of the mission, and received none of the precious drops of blessing, that, through God's blessing, had rested on so many."

The Church of the Holy Trinity, Harlem, for years has been a "living church," and the mission therein greatly cheered the Rector. Included in the results of the Advent Mission are: A marked awakening of zeal and earnestness

among the regular attendants ; many communicants longing for closer communion with God ; not a few backsliders have been restored ; and the new converts keep their faces Zionward. To conserve the mission's good results, and keep alive the spirit of fervor and activity enkindled, and further extend its influence, is the specific design of the various co-operative parochial agencies. An account of the mission and the Rector's impression of its results were published under his own signature in the New York *Churchman.* Space in "The Church Revived" will permit but a short extract :

"The entire absence of excitement and noisy demonstration of feeling was very noticeable. It was not the 'earthquake' or 'the storm' which one heard in these services, but the 'still, small voice' of God's Holy Spirit. The apostolic fervor of the Missioner produced a deep impression upon the entire congregation, but it exhibited itself in the stillness which pervaded the building and the seriousness which was manifest in the faces of the listeners. The periods of silent prayer were most impressive. It was then that the Spirit seemed to be doing His deepest work, while every head was bowed in silence, if not in prayer, and the truth spoken to the ear was sinking into the heart. The Missioner's reliance was not placed in any artificial forcing process, but in that reasonable and scriptural method described by the apostle—'by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.' To quote the language of an observer : 'There was no extravagance, no sentimentality, no sensationalism. Reliance for the success of the mission in bringing souls to Christ was not on new methods and irregular efforts, not on oratory and eloquence, but on the power of the Holy Spirit.'"

A SKETCH OF THE RECTOR.

The Rev. Dr. McKim is nearly six feet in height, but not of robust frame. His hair and eyes are dark, but his whiskers are whitening. His temperament is active, and his general manner cordial. He has a musical voice, of good compass, preaches deliberately, articulates distinctly, and the prevailing tone is very reverential. He is an interesting platform speaker; and, without reading his speech or his sermon, with great self-possession he unfolds his subject, and does not wander from it. He is deeply interested in the Church Temperance Society; and, when advocating its claims, he makes a good impression, just as when in the pulpit he preaches a sermon. His congregation is already large, and persons of social and commercial influence are among its members.

The Doctor conducted the mission in the chapel of the Holy Trinity, Philadelphia, Pa. The results were very encouraging, and favorable accounts of the mission have appeared in several church papers. See "The Church Revived," Part V., Ch. XXXIX.

CHAPTER XXVI.

THE MISSION IN ST. MARK'S MEMORIAL CHAPEL.

The Mission Preachers—The Serpent of Intemperance—Reuben's Instability—Address by the Rev. Brockholst Morgan—The Address by Mr. Faure—The Children Happy—"True Inwardness."

THE Rev. J. E. Johnson was fortunate in securing as Missioners to the children the Rev. Robert Newton, D.D., of Philadelphia, and his son, the Rev. Wilberforce Newton, of Pittsfield, Mass., for each is eminent as a preacher to the young, and their interesting sermons have benefited adults. The father's numerous volumes of sermons to children have been translated into various languages, and interested the young folks of distant lands. He is now advanced in years, but is "the old man eloquent," full of fervor; and, speaking from a warm heart, he makes cold hearts feel. At the commencement of the children's mission on Sunday evening, November 29th, the sermon was preached by the Rev. E. G. Remington, of open-air-service celebrity. His theme was "The Perils of Youth in Large Cities;" and he deeply interested the large delegation of children who were present from St. Mark's Parish and Mission Sunday-schools and a large number of adults. All the seats in the body of the chapel and in the gallery were filled, and many persons stood during the entire service. An overflow meeting of over two hundred children was held in the day-school room, and conducted by William King, Esq.,

and Mr. Faure. It was ascertained that a large proportion of the children present had hitherto been under no religious influence. To reach many of this class who live in the vicinity of Tompkins Square and Avenue A was the design of this mission to children, and the prospect of its accomplishment encouraging. The services during the week were also well attended.

After the Liturgical service the hearty singing by the children and adults, who filled every seat and the chancel steps, the patriarch children's preacher, Dr. R. Newton, entered the pulpit, announced his text, and then inquired : "What is it ?" The children answered : "At last, it biteth like a serpent, and stingeth like an adder !" In mellow tones he stated that the serpent's bite is deadly ; but, while serpents are to be found only in certain countries, the serpent of intemperance abounds everywhere, and announced as his subject, "The Inspired Warning against Intemperance," and showed, first, that the sting of this serpent is a costly sting. When he had illustrated this truth, he asked the children questions, and their ready answers showed that what he had told them they understood. They all then stood up and sung a verse of an appropriate hymn. The preacher then showed that the sting of the serpent of intemperance is an injurious sting, and related a striking illustration and catechized the children on this point. After another verse had been sung he announced the next division of his sermon—viz., "the sting of intemperance is a disgraceful sting," gave examples, and again questioned the children and received their ready answers ; and thus he kept all wide-awake and deeply impressed. Dr. Newton, like Canon Liddon, of St. Paul's Church, London, had his manuscript before him, but, like him, did not use the reading tone, but preached the sermon.

The Rev. Wilberforce Newton and the Rev. Brockholst

Morgan conducted the services at the overflow meeting held in the day-school room. All the seats were occupied, and a number of children sat on the edges of the platform. The Rev. W. Newton's address was based on the instability of Reuben, and he gave three reasons showing why instability prevents success: First, the unstable has no standard or pattern to go by; second, an unstable person cannot be trusted; and, third, an unstable person has no power of endurance. Each division was graphically illustrated, and striking examples cited. Respecting the last division, he showed that the Duke of Wellington and his army, and General Grant and his soldiers, gained their victories, under the most discouraging circumstances, through standing firm. He described an unstable minister who left one parish because the butter to be had was not good; another, because the water had too much lime in it; another, because the region was malarious; another, because Captain Crook worried him; and after he had taken his sixth pastorate he saw there was a Captain Crook in every congregation, and it would be useless to make any more changes; he must get along with Captain Crook as best he could. During the whole address the eyes of the children sparkled with brightness. The speaker's beaming face and sparkling eyes reminded the author of the advice given by the president of a Methodist conference, who, in an address to several young men who had just been ordained, said: "Young gentlemen, in your pulpit and pastoral ministrations never wear an expression of countenance that would drive all the good-nature out of a person for a twelvemonth just to take a look at you!"

J. P. Faure, Esq., the energetic successor of James Hamilton, Esq., who for many years was the efficient superintendent of St. Mark's Sunday-school, also made an interesting address at this overflow service. The Rev.

W. Newton, in his address on Reuben's instability, had made allusion to the clock behind him, which had stopped or run down. After the address by Missioner W. Newton, Mr. Faure related that years ago he had visited the Mammoth Cave in Kentucky, and also made a trip to several large cities, and sent an account to the Rector of St. Mark's, which he read to the children of the Sunday-school. While Mr. Faure was addressing a school in Chicago, Ill., he had said that "all Sunday-school people who kept alive to their work, whether as teachers or scholars, were incited to do so by the motive power of God the Holy Ghost. When at a distance from each other they may be likened to the hands of a clock, the hands in this instance being almost a thousand miles long, but all moving around one common centre."

The Rev. Brockholst Morgan, who for five years arduously labored as Minister of St. Mark's Mission Chapel, and daily watched the gradual erection of the present Memorial Chapel, and who has a talent for greatly interesting children, also delivered a lively address. They were not taught to sing, "I want to be an angel," for most children desire to have the free use of their arms and hands, and to remain on earth for the present. They were taught not to desire to belong to a species of another kind, but to be young soldiers in the Saviour's militant army; to grow in grace as they grow in years, and, until their life's end, to continue His faithful soldiers and servants; in order that when Christ appears as the King of kings, with wingless but glorified bodies like unto their Saviour's glorified body, they may reign with Him forever with His Church triumphant. And at the services for children earnest prayer was offered that God would "strengthen them to live innocent lives, to defend them with His heavenly grace, that they may continue His forever, and

daily increase in His Holy Spirit until they come into His everlasting kingdom."

Only those will be able to stand before the Omniscient Judge who have faithfully loved and served Him. Though the ungodly will be there, they will quail with terror, and have no lot or place to stand on the glorified inheritance into which He will welcome those who on earth proved that they loved Him by gladly obeying His commandments. So Christ Himself taught, and no one has ever returned from the invisible world to contradict His affirmations. The Rev. Mr. Johnson, minister of the chapel, is much encouraged by the interest awakened through the mission to the children. Believing that the lips and face express what the heart sincerely feels, in closing a sermon in the Arch Street Opera House, Philadelphia, on "True Inwardness," he said: "Let us beware, then, of all mere forms and pretences; of all shams and frauds of every sort. Beware of noise; of outwardness; of the world. Let us be true, and genuine, and honest. How many of us would be willing to be seen by the world in our true inwardness? We are thought to be honest, and unselfish, and pure; how many would be willing to cast aside the outer hulls and coverings and stand forth in the soul's nakedness? And yet there is One who thus searches us and knows us. And on the last great day the assembled universe will behold us as we are. May we not be found naked, but clothed upon, clad in the robes of Christ's righteousness."

CHAPTER XXVII.

THE MISSION AT THE CHURCH OF THE HOLY APOSTLES.

A Description of the Missioner—The Thanksgiving Sermon—The Parting Celebration—The Farewell After-meeting—The After Results of the Mission—A Cheering Letter.

On Friday, November 27th, at 8 P.M., the service was held for the reception of the Missioner. During the mission three services were held daily. On Sunday mornings the Holy Communion was celebrated, also on Tuesday, at 11 A.M., and in the evening after the thanksgiving service. At the appointed time a service was held for children, Christian workers, women, and young people. Monday, December 7th, at 4 P.M., the topic of the address was "Decision;" Tuesday, at the same hour, an "Exhortation on the Christian Life."

The Rev. Mr. Thompson, the Missioner, from the Province of Quebec, is a man of great earnestness and power, a close reasoner, excellent expositor, and at the same time full of tenderness and love for souls, and persuasive and edifying to a super-eminent degree. The congregations were very attentive. The services were short and crisp, and the singing hearty. The rich and poor met together in the work and worship.

At the evening services the Missioner preached more especially to the careless, the undecided, the unsaved, and to those inquiring: "What must I do to be saved?" Different Missioners set forth the same appropriate truths,

but based on other tests, and multiformly illustrated. Gospel facts and precepts, threatenings and promises, by the respective Missioners, were more or less emphasized. Topics, made specially prominent, included the enormity of sin ; sin, the separator from communion with God ; true conviction of sin, the necessity for immediate repentance ; the accompaniments of repentance unto life ; the awful risk of deferring repentance ; Christ's crucifixion the Divine proof that sin and punishment are certainly linked ; the Saviour's death and resurrection the evidence that God, who hates sin, loves the sinner ; the claims of justice satisfied by Christ's sacrificial death ; the exalted Saviour "able and willing to save to the uttermost ;" the faith that brings salvation ; the justification of the unjust an act of God's sovereignty ; the believer freed from the law's condemnation ; the assurance of sins forgiven ; the solemn hour of death ; the day of final retribution ; heaven and eternal life ; hell and the second death, etc. The sermons were longer than those usually preached by Episcopal clergymen ; but as the preceding Liturgical service was short, and the Missioners preached so plainly and earnestly, and pleaded so affectionately, hearers listened with absorbed attention, and their moved and conflicting emotions were depicted by their faces.

THE THANKSGIVING SERVICE.

At the closing service a large congregation was present, consisting of gray-haired men and women, a number in the prime of life, young men and maidens, and a few boys and girls. All behaved with due reverence throughout the deeply impressive services. The first hymn, "My faith looks up to Thee," was led by the organist and a precentor ; the choir was the whole congregation, who sung with spirit and fervor. The ante-communion service was

said by the assistant minister. The Missioner based his sermon on the last verse of the twelfth chapter of the Book of Daniel: "Thou shalt rest, and stand in thy lot at the end of the days." In a few sentences he explained the principle of prophetical interpretation applicable to the chapter, and gave a condensed summary of its import, and the literal import of the text, which refers to the first resurrection, when they who have turned many to righteousness "shall shine as the brightness of the firmament."

PARTING CELEBRATION OF THE HOLY COMMUNION.

The Rector, the Rev. Dr. Backus, who looks like a twin brother of the Gospel singer Sankey, read in a sonorous voice the exhortations and the consecration service. A large number partook of the consecrated elements, and as company after company knelt at the chancel rail, with the exception of the floral tributes' fragrance, it seemed more like the festival of Easter than a week-evening celebration; and "we praise Thee, we bless Thee, we glorify Thee," in the Gloria Excelsis, was sung by all with ecstatic and grateful emphasis and fervor.

THE FAREWELL AFTER-MEETING.

As at each previous evening mission service, after the Benediction, many proceeded to the adjoining chapel. The Missioner's farewell address, thanking them for their attendance and attention at the different services, and assuring them that, when far away, he would often think of them and pray for them, was very tender in tone and touched their hearts. After the hymn, "The Gates Ajar," he said the Saviour had gone to prepare a place, a lot, an apartment for them in His Father's many-mansioned house; that in His kingdom would be different degrees of glory, yet each would shine; and the more they enlarged

their souls by love to God, the more each would hold, and that each would overflow with bliss unspeakable. In an extempore prayer the Missioner thanked God for mercies vouchsafed through His blessing on the mission, and implored Him to grant that they all may meet again in the New Jerusalem. And after he had pronounced the Benediction of peace, the large number tarried till he had cordially shaken the hand of each, and they mutually said, "Farewell." The mission was very instructive in its spirit, and greatly enjoyed by the people. The author received from the Rector of the Church of the Holy Apostles the following cheering summary of

THE RESULTS OF THE MISSION:

"The mission to our parish has been the means of stirring up the people to greater zeal and good works generally. Its effects are seen in many ways: in increased spiritual earnestness, in more regular attendance upon the services of the Lord's house, in more liberal gifts, and in the larger number offering themselves for work in the Master's vineyard."

At a meeting of the Women's Missionary Association, held after the close of the mission, twenty-five ladies at once offered themselves as new members and subscribers. A weekly service is now held on Wednesday evenings on the plan of the mission, and is highly successful, and the attendance and interest are increasing. Many more residents in the neighborhood attend the church than formerly, especially those not having church connections elsewhere, and who at some time have been members of the Episcopal Church.

A lady parishioner writes of the mission: "I think the Advent Mission has been a spiritual call to awaken the drowsy Christianity of the day. It has been a great benefit

to me, helping me to pray with more reverence, to be more earnest, and to keep the camp-fire of faith burning more brightly, so that others can see their way aright in the surrounding darkness of doubt and scepticism. I thank God that I was able to go to the meetings and to be a hearer of the Word, and to reap, in the added grace and strength of the Spirit, the harvest of such a privilege. May we never forget this opportunity of the divine blessing we have had, and go and bring forth much fruit for the Master's use!"

"Witness, ye men and angels; now
Before the Lord we speak;
To Him we make our solemn vow,
A vow we dare not break;
That, long as life itself shall last,
Ourselves to Christ we yield;
Nor from His cause will we depart,
Or ever quit the field."

CHAPTER XXVIII.

SPECIAL ADVENT SERMONS NOT TERMED A MISSION.

Why did not Dr. Dunnell have a Mission?—Visit All Saints' Church, Corner of Henry and Scammell Streets—Canon Wilberforce Prostrated—Eminent New York Rectors—Their Advent Sermons—St. Chrysostom's Chapel.

In some of the mission chapels sustained by Trinity Parish the services during the year are a "continuous mission." Rev. William N. Dunnell, D.D., Rector of All Saints' Church, from Advent to Advent devotedly labors for the growth in grace of the regenerate and the rebirth of the unregenerate. He did not have a formal "Advent Mission," because his people could not meet the travelling expenses, etc., of an eloquent foreign Missioner, nor find any American clergyman who was able to leave his church to aid a zealous "Catholic Churchman." On several occasions the author preached special sermons in All Saints' Church, where the fervor of the Rector, and choristers, and people is inspiring. "At some future time the Rector may be able to obtain a Missioner to conduct a regular mission." The Noonday Mission in "Old Trinity" is evidence that the Rev. Drs. Dix, Swope, Mulcahey, Douglass, and others are in sympathy with the "Parochial Mission" movement. A few years ago Canon Knox Little held noonday services for men only in "Old Trinity," and on one occasion, after the

men had left the church, it was soon filled with "women only," the Missioner excepted. He also preached to a large congregation in the Church of the Holy Trinity, in Madison Avenue, and to a large congregation in St. George's Church, Stuyvesant Square. Had it been practicable for the New York Advent Mission Committee to secure the services of the eminent English Missioners, Canon Wilberforce, Father Benson, Canon Knox Little, George Body, and others, more of the New York churches would gladly have welcomed them to preach to all who would obey the call, "Come to the mission!"

The Rev. Canon Wilberforce intended to accept the invitation of "the Committee of Arrangements," but prostration through overwork kept him in "Old England." The author heard him about two years ago at Dorking, Surrey. Though, like his renowned father, Bishop Wilberforce, he is very eloquent, he is also very humble. An example of his modesty: Before the time appointed for his arrival at Dorking he received one of the placards announcing that "the eloquent Canon Wilberforce," at a certain date, would "deliver an oration." He at once wrote to the committee that if the objectionable notice should not be changed he would feel at liberty to cancel his agreement. His sincere desire was complied with. At the time appointed the hall was uncomfortably crowded. He did, however, "deliver an oration" that was full of instruction, and pathos, and fervor. His soul seemed to be filled with "holy fire," which soon enkindled the fervor of his audience. The author is sorry that we were not favored with his presence at the New York Advent Mission. As he was providentially detained, some said: "The Lord's will be done;" but on this side of the ocean all did not passively say: "Amen."

That Trinity Parish is not asleep is evident. The free use of "Old Trinity" was granted to Missioner Aitken, though not so high in Churchmanship; and he preached therein for three weeks at noonday without "let or hindrance." And, in addition, the following special Advent sermons were preached in one of the Trinity Church chapels. St. Chrysostom's Chapel is part of Trinity Parish, and situated in the midst of a dense population of working people, at the corner of Thirty-ninth Street and Seventh Avenue. Its doors are open on Sundays and on week-days. Rich and poor are welcomed to its public services on Sundays; and at any hour during the week any person may enter to hold communion with God through private prayer. The seats are all free. The pastors in charge are the Rev. T. F. Sill and the Rev. J. R. L. Nisbett. There was not an "Advent Mission" conducted by a Missioner, but special sermons were preached during the season of Advent, and the Holy Communion was celebrated daily at 7 A.M. The pastors issued an Advent Pastoral to the people of St. Chrysostom's Chapel, which closed with the appeal:

"Dear brethren, make diligent use of these and all other spiritual helps which the Lord in His providence and grace gives us. This Advent will be marked throughout our whole city by increased life and activity, the result, as it is hoped, of the first great Advent Mission of our Church in this city. Let us pray that God's blessing may rest upon those parishes which enter into the mission, and, as for ourselves, let us use well all our own privileges, let us increase our own efforts after holiness, let us attend to the duties which press upon us, not 'neglecting the assembling of ourselves together' at the daily Eucharist and the daily prayers, and on the Lord's day, being especially anxious as to our sincerity, devotion, and faithfulness. May God

in His mercy, through Christ Jesus, stir us all up to newness of life!

"Affectionately your pastors,

"THOMAS HENRY SILL,

"J. R. L. NISBETT."

The special Advent sermons were preached by the Rev. A. H. Warner, Rector of the Church of the Beloved Disciple; the Rev. Morgan Dix, D.D., Rector of Trinity Parish; the Rev. William R. Huntingdon, D.D., Rector of Grace Church; the Rev. A. G. Mortimer, Rector of St. Mary's Church, Castleton, S. I.; the Rev. F. Lobdell, D.D., Rector of St. Andrew's Church, Harlem; the Rev. S. F. Holmes, Rector of Trinity Church, Mount Vernon, N. Y., and the Rev. Amos T. Ashton, Rector of Trinity Church, Haverstraw, N. Y.

THE CHAPEL OF ST. CHRYSOSTOM

is supported by Trinity Church, and is characterized by great activity. Its working and beneficent agencies are: The Sunday-School Teachers' Association, the St. Chrysostom's District Visiting Society, the Guild of St. Chrysostom, the Guild of St. Agnes, the Altar Society, who have the care of the sanctuary, etc.; Society for Making Improvements in Chapel Buildings, the Gymnasium and Billiard Room, St. Chrysostom's Chapel Dispensary, which includes the attending physician, who visits the sick at their homes; the Guild of St. Barnabas, the Guild of St. Cyprian, the Guild of St. Margaret, a mutual benefit society for women; the Prince Glee Club, to interest those once choir boys to enter as tenors and bassos; the Women's Missionary Society, an auxiliary to the General Board of Missions of the Episcopal Church, and a Guild for Inter-

cessory Prayers. The various societies co-operate with the pastors in charge, give the members benevolent work to do, and impart aid to those in need, comfort to those in sorrow, and lead to Christ, the Light, those who are in moral darkness.

CHAPTER XXIX.

THE NOONDAY MISSION IN TRINITY CHURCH.

Subjects of the Sermons—The Snares of Commercial Life—A Gambler Suddenly Converted—The Growing Influence of the Services—The Curious Arts of Mammon—Bulling and Bearing—The Accommodating Grocer.

SEVERAL months ago eminent Bishops and Presbyters and Laymen assembled in Trinity Church to celebrate with thanksgiving, prayers, and anthems of praise the centennial anniversary of the Protestant Episcopal Church in the United States. The historical sermon sketched her infancy, slow growth and progress, increasing strength and influence, and compared what she once was with what she is now.

But no event in her history may be compared with the wonderful degree of far-spreading and sympathetic interest incited by the Advent Mission in New York Episcopal Churches and the "Noonday Services for Business Men," in Trinity Church, Broadway. Shortly before noon her melodious bells pealed their musical signal that Missioner Aitken would, in a few moments, sound faithful warnings to business men of every grade. And even on stormy days many members of stock exchanges, wholesale and retail merchants, bankers and brokers, insurance men, and as many clerks as could be spared for an hour from offices and stores, filed quickly but quietly into the capacious edifice. Before Trinity's clock had sounded the first of its twelve

vibrations, in every part of the church all the pews were filled, many stood in the aisles and porticos, and others filled the space behind the carved screen in front of the large organ gallery. While the Missioner offered a brief prayer, all who did not kneel for want of space reverently bowed forward, and two thousand voices in unison said, "Our Father, who art in Heaven," whose messenger they had assembled to hear.

MISSIONER AITKEN'S SERIES OF SERMONS.

The first week's series—Monday, "Is Life Worth Living?" Tuesday, "A Life that is not Worth Living." Wednesday, "A Life that is Worth Living." Thursday, "What makes Life Worth Living?" Friday, "How to Live a Life Worth Living." Saturday, "Purity." Second week's series—Monday, "The Golden Image." Tuesday, "Moral Courage." Wednesday, "Curious Commercial Arts." Thursday, "Nemesis." Friday, "A Look to the End." Saturday, "Purity." The third week's series—Monday, "Snares in Commercial Life." Tuesday, "Other Snares of Commercial Life." Wednesday, "The Great Central Fact—Christ God Incarnate." Thursday, "The Gospel of Power." Friday, "Contrasted Closing Scenes." The subject on Monday, December 14th, was Temperance, and the sermon depicted the snares to which men exposed themselves through "the growing habit of tippling." The preacher said: "Is it always easy to speak the truth plainly when you know it will give offence? Is there no temptation to grind off its edge in order to suit the sensibilities of important members of your congregation? Try and put yourself in the position of a clergyman, who feels strongly on the temperance question, and mourns over the wholesale destruction of his flock by the public houses of the neighborhood, and who is supported liberally in all his

parochial churches and organizations by a wealthy brewer, who sits a few seats from the pulpit. Is there no danger of his being disposed to tone down the severity of his utterances on the temperance question, for fear he should offend the owner of the public houses, who are scattering death and destruction broadcast among his flock?" On Tuesday, the 15th, the Missioner preached on

THE SNARES OF COMMERCIAL LIFE.

The sermon was based on 1 Tim. 6 : 9, 10. The preacher set forth that greed for riches leads to gambling; that gambling leads to the worst forms of base selfishness; that at "gambling hells" victims are robbed of all they possess, and their families deprived of food and comfortable shelter; that at Continental gambling hells suicide is of frequent occurrence; that gambling is essentially wrong; and that, to gratify cupidity, gamblers defy God's command, "Thou shalt not covet," and all "covetousness is idolatry." Only God's grace can lead men to forsake the gambling table. The preacher frankly admitted that commercial speculation is not essentially wrong, even in a Christian man; for no one can tell whether a mine will yield wealth or swallow all that a man possesses. Stocks are a marketable commodity; and a broker is not immoral if he buy for others at a reasonable profit, but is like an honest storekeeper, who knows what profit to charge. Not so with speculation. Though not necessarily an act of gambling, the speculator's intense desire is to sell at a higher rate of profit. Yet a vast amount of gambling in various stocks is done, and some brokers have the spirit of a gambler's cupidity.

According to the text, they who will be rich ensnare themselves. One serious consequence is that the plethora of middle men who manipulate stocks makes the market

unhealthy. Some of them cannot do manual work; dealing in merchandise is uncertain; and they are not adapted for professional life, and through their peculiar modes of doing business the market is demoralized. The Christian man asks: "Where can I most likely transact my business for the glory of God?" The man who purchases when stocks are low is benefiting the community by preventing business stagnation. But in a large number of instances speculation degenerates into a species of commercial "book-making," and men, carried away by the "bulls" or "bears" of the exchanges, excited by rumors, act like gamblers! It is bad to be a common card-player, but worse to be a commercial card-sharper, and criminal to take advantage of an excited brother broker. "How would it work to boycott a 'Bull' or a 'Bear' guilty of deception, and give him a wide berth as we do a rabid animal?"

The preacher earnestly entreated the business men present to set their faces against such abominable and infamous tricks, and to die rather than to become engaged in such commercial trickery. Temptation to do so may be strong; and so are the temptations to commit all sins. If a man makes up his mind to be rich, unless possessed of superior moral power to enable him to resist temptation, sooner or later he will be ensnared; but through divine aid a man may escape the snares of riches. The preacher closed his very plainly spoken sermon by tenderly exhorting the business man before him to seek this aid, which will enable him to keep a calm head amid commercial fluctuations and excitement. He who is in Christ Jesus, and a joint heir to His unsearchable riches, can afford to be outstripped by competition; life to him is a continuous winning; when Mammon tempts he can say: "My God is ever to be trusted, and gives me something better." Lay hold of eternal life; for no man ever fought

the fight of faith who did not gain the victory. The preacher illustrated the power of God to suddenly save by referring to

A GAMBLER IN MANCHESTER CONVERTED IN A MOMENT.

Seeing two Christian ladies approaching his residence, he swore to himself, and locked the door of his room, in order to avoid them ; for he knew the object of their visit, and desired not to again listen to their earnest appeals to reform. He seemed to hear a voice, saying : "How long shall I bear with thee ?" Instantly he prayed : "O God, if Thou wilt save me, save me now !" He experienced the power of the new life in Christ, and immediately started to settle all his gambling debts, and afterward would not even touch a card to pass with any friend "a pleasant hour."

Evangelist Moody was among the ministers who were present at this service ; and at the daily services a number of clergymen of different persuasions mingled with the multitude of business men. Missioner Aitken's sermon on

THE CURIOUS ARTS OF THE WORSHIPPERS OF MAMMON

was based on Acts 19 : 20, which describes the converted magicians who burned their costly libraries on the mysteries of Oriental magic. In a calm tone of voice the preacher showed that ancient idolators offered as sacrifices to their chosen idols what they most valued ; and that all had their mysteries as well as sacrifices ; and to-day all idolatries have both sacrifices and mysteries. In a louder tone he announced as the theme of his sermon :

THE SACRIFICES INTELLIGENT MEN OFFER TO THEIR GOLDEN IDOL.

They include (*a*) strict honesty, (*b*) a good conscience, (*c*) self-respect, (*d*) their souls and bodies. Space excludes

the preacher's amplifications, and the author can give the reader only telegrams condensed from paragraphs. In an increasing volume of voice, and with great fervor, the preacher described the cunning arts and curious names of the mysteries of commerce. Cicero said he could not understand how two soothsayers could meet each other without laughing, knowing their mutual tricks to deceive men. With great emphasis the preacher said: "This is as true of the worshippers of Mammon as of the most subtle pagan priests who deceived by their mysteries." The chicaneries of Mammon's priests should lead them to despise themselves. They talk of the "humbugs of religion"; but the transactions of stock exchanges are as full of "humbug" as ever existed among magicians. Their curious arts have curious names, "Bulls and Bears"; and their ritual of worship is called "Bulling and Bearing!"

Mammon's priests delight to excite untruthful and unnatural emotions of prosperity; then, by curious conjunction, to sink the worshippers into the deepest depression! Prices must vary; but whoever makes a fortune for himself by ruining other men has a fashionable but ungentlemanly way of picking pockets! The tramp does a brisk trade in pocket-handkerchiefs and watches; and, because he is a poor thief, a policeman drags him to a place of safety in a cell with iron doors. But "the thieving priests of Mammon are also liars!" "So far as any broker or merchant is a liar, he is not a true business man; but so far as he deals honestly he is a true man of business." To show the difference between commercial ability and rapacity, the preacher now uses his great descriptive power, and depicts two different business men, and contrasts their opposite modes of dealing. The one throws dust into his confiding customer's eyes, and is skilled in doing a very large business, by selling what has a name,

but no existence. The other is a most obliging tradesman ; and, that his customers may not waste their money, he pretends to sell the goods they want "below cost." Even if Mr. Smith can undermine the business of Mr. Jones by the actual loss of money now, and break it down, after Mr. Jones shall have been forced into bankruptcy, then Mr. Smith can regain the sum he lost by monopolizing for himself all the trade Mr. Jones once had. The preacher now emphatically affirms that "a man had better sweep a crossing to earn an honest living than to be a rich but mean, plotting thief."

ACCOMMODATING MERCHANTS.

"In certain stores," the preacher said, "the same article is sold at six different prices!" To illustrate the truthfulness of this affirmation, he narrated that a certain tea-dealer in England who bought all his tea from one wholesale merchant, all of the same quality and price, to kindly provide for the different tastes of his customers, who preferred teas of various flavors, placed samples of the same tea in canisters with different names, and samples of the same in his shop-window, with the names and prices. One sample was marked "Young Hyson, four shillings per pound;" another, "Souchong, three-and-sixpence per pound;" another, "Mixed, two-and-eightpence per pound;" another, "Bohea, two shillings per pound." Yet he bought the whole at one shilling and eightpence per pound, and, to accommodate his customers, gave the same kind of tea various names. In a tone of commingling disgust and sorrow and awe the preacher asks: "How must such necromantic tricks and deeds of cunning look to Him before whom we must all stand to be judged according to our deeds?"

"When the Judge His seat attaineth,
Nothing unavenged remaineth."

THE RESEMBLANCE OF IDOLATORS TO THEIR IDOLS.

The courageous Missioner affirmed that as idolators are gradually transformed into the likeness of whatever sinful idol they worship, (*a*) in self-respect, (*b*) propriety, (*c*) moral courage, their character deteriorates, until, like pagan idolators, they become both degraded and polluted. In an imploring tone the preacher says: "Men of business, will you choose between your curious arts and your soul's welfare—between God and Mammon? Will you choose the love of God and the victor's palm or the hidden things of darkness? The magicians burned their books, worth about $40,000, but they did not regret the loss, for they knew that they had found in Christ 'unsearchable riches.'"

In a tender tone the preacher referred to the sudden death of Vanderbilt, the prince of wealth, and said: "We speak only of the good of the dead. You can never be richer than he! If his gold was all that he had, then all is lost! If wealth is all that any of you can gain, you must die and leave it all! Should death remove you to-night, can you say: 'I have a treasure death cannot touch'?"

The preacher, roused to a high degree of earnestness, with swelling emotion almost choking his powers of speech, in a plaintive, wailing tone beseeches worshippers of Mammon and the officiating priests to forsake the curious arts of the destroyer. Hearts are moved, strong men tremble, tears dim the eyes! For one or two seconds the preacher is speechless; and then, with words of love and power, he closes the sermon, not intended for the jugglers of India or Egypt. Like Jonah and John the Baptist, the preacher's mission requires him to speak very plainly. Each minister, like St. Paul, should pray for

grace to "speak boldly as he ought to speak;" and sing:

"Shall I for fear of feeble man,
The Spirit's course in me restrain?
Or, undismayed in deed and word,
Be a true witness for my Lord?
What, then, is he whose scorn I dread,
Whose wrath or hate makes me afraid?
A man—an heir of death,
A slave to sin, a bubble on the wave!"

CHAPTER XXX.

MISSIONER AITKEN'S FAREWELL SERMON IN OLD TRINITY.

The Rt. Rev. H. C. Potter, D.D.—The Missioner Grateful to the Rev. Dr. Dix—Going in Opposite Directions—A Prodigal Son—His Painful Confession—Appalling Disclosures—The Audience Deeply Moved.

THE Rt. Rev. H. C. Potter, D.D., is in the chancel, also the Rector of St. George's Church and other clergymen; and all the stalls are filled with laymen. Missioner Aitken is in the pulpit, and all the pews in the aisles and naves are crowded, as are also the entrances and the porticos. After the thanksgiving service Bishop Potter, with his radiant face, walks to the centre of the chancel, and in melodious tones delivers an address. He referred to the great blessing that many in New York have received through Missioner Aitken's faithful ministrations, and his own personal regret that he must so soon leave us. As an expression of appreciation of his services, the Bishop proposed that an offertory be made and presented to "The Church of England Parochial Mission Society, of which the Rev. W. Hay Aitken is the President." During the receiving of the offertory the whole congregation poured forth a volume of hearty praise; and after a brief prayer Missioner Aitken expressed his gratitude to the Rector and clergy of Trinity Church for the welcome they had given him, and for the use of the church.

The farewell sermon was deeply impressive, and was

based on two contrasting texts—"He went away sorrowful" (St. Matt. 19 : 22); "He went on his way rejoicing" (Acts 8 : 39). The preacher preached as if possessed of the spirit of the Prophet Elijah. As he spoke of the moment of parting from some until the day of judgment, and, after the day of final destiny, from others forever and ever, his voice was tremulous with conflicting emotions, and his eyes were suffused with tears. He depicted the contrast between the decision of "the rich young man" mentioned in his first text, and that of the sable Ethiopian mentioned in his second text, and the opposite emotions each experienced as they went different ways, showing that no contrasts are sadder than those in the spiritual realm. His face brightens as he describes those to whom the noonday mission would be the "savor of life unto life," but is the picture of sadness as he depicts the future of others to whom his preaching will be "the savor of death unto death," and his tone is a subdued, plaintive wail; and some considered stoical cannot restrain their tears. Now he prays, "O God forbid, God forbid, that the outcome of the three weeks' services should result in your refusal to take hold of the mighty hand of mercy now offering to lift you above yourself, and out of the snares of the devil!" Now, in an imploring tone, he beseeches his hearers to decide to fall into the arms of the Omnipotent God, and to forsake the sins which are damning them! If convinced that Mammon is God, decide henceforth to follow him. If assured that Christ is God, accept and follow Him. Don't hesitate, but decide now. Mercy is once more offered. Will you accept it? Say yes or no! Are you willing to accept Divine strength now that will enable you to henceforth face the contempt of men and dare the Devil and reach the realms of bliss?

THE AUDIENCE MOVED BY AWFUL DISCLOSURES.

Before closing his sermon the Missioner read extracts from a letter of an extraordinary nature. The letter is in the possession of the author of "The Church Revived," but he has allowed no person to read it, lest the writing be recognized, which might embarrass the writer, whose reasons for withholding his signature is contained in his letter. The following extracts might be useful in checking the evils specified :

"NEW YORK, December 15, 1885.

"MY DEAR SIR : In your sermon of Saturday last on 'Purity' you properly denounced. . . . The extent of the evil is apparent in . . . . Such men, however, do not frequent your services. But the mature and elderly commercial men among your hearers deserve your biting sarcasm and your burning words on two especial points, and perhaps of easily besetting sins, of which possibly you are unaware. One is, the toleration of so-called . . . stories . . . jokes, and profanity in their presence and hearing, and in many cases the repetition of such stories and jokes when it can be done *sub rosa* to congenial spirits, though careful not to give their author's name. This frequently in the presence of young clerks, who father them and redistribute them with avidity.

"The 'clubs' are reservoirs of this sort of . . . , and some clubmen even pride themselves of their memories of such trash or their skill in inventing fresh blackguardisms. A new story quickly has the run of the down-town offices and counting-houses, particularly if the characters introduced or traduced are persons of social or political importance. If you were aware of the prevalence of this vice you would certainly rebuke it as it deserves, and your words would have most excellent effect on hundreds of merchants, bankers, and brokers who have listened to you ; and your denunciations would be most efficacious even with those who are not strictly religious men.

"The other sin perhaps I can best describe by my own experience : From the age of fifteen years to thirty-seven I was employed as clerk and traveller in some of the largest wholesale houses. Such houses have connections or customers in all the large cities and centres of trade through this broad land. The customers occasionally or periodically visit New York. They are usually men of middle or mature age, of sound com-

mercial standing, and frequently of social, pecuniary, or political (and even Churchly) consideration in their several localities. When they 'come on' it is a part of the duties of the young scion of the house to 'entertain' them.

"The entertainment consists usually of a half dozen to a dozen 'drinks' during and immediately after business hours, a big dinner, with necessary claret or champagne; the theatres in the evening, and visits to 'fast houses' afterward, with suppers, dancing, and other orgies till the wee hours. From the time I had learned 'the ways of town' (say twenty to twenty-one years) until I was married at thirty-seven this was a part of my 'duties.' So important a matter was it considered, that in one house I was ordered to keep $100 constantly in my pocket for such 'entertainment,'" and in another house the cashier was directed to pay me whatever I asked for without question, and charge it to the 'advertising account'! You can readily imagine what disgraceful scenes a young man must witness in the performance of such a line of duty; and my astonishment at first to know that men of high respectability in their own homes would come to New York, and accept or look for such sort of 'entertainment. Men who were proverbially close and mean in matter of trade, sometimes penurious in family matters, would throw away money by the fifties and hundreds. . . . This man had in his own city given $50,000 to a Presbyterian Church, $1000 to an Episcopal Church, and $10,000 more to a Methodist.

"Now, the mature and elderly gentlemen who preside over our great mercantile establishments presume to know nothing about this style of entertainment to their correspondents, and certainly would never furnish it themselves. Yet they all know it is done, and are willing to pay well to have it done, finding their return in the increased business brought by the young salesman.

"The results upon the salesman are something like the following items of my own personal acquaintances: A. A., now about forty-five years of age, in Trenton, N. J., Lunatic Asylum; B. B. died at the age of forty-two years with delirium tremens, four children paupers; C. C. suicide at thirty-eight, in California; D. D. pensioner at fifty-seven years, $2 per week in 'the house'; E. E. married a . . . , and died . . . at the age of forty-three; F. F. broken-down old man, doing chores for a bar-room; G.G. had lived for years on charity of a maiden sister—suicide last month.

"Every one of these men earned over $5000 a year as salary. So you may judge that they were the very flower of the young mercantile men of

these days ; and I could give you like specimens of dozens of others who were industrious, genial, generous young men, though not earning so large salaries, gone to the hospital, the almhouse, the grave through rum . . . used to promote the success of 'the house.' In fact, it is the young men who possess the biggest hearts, the most generous impulses, the most genial natures, and the quickest perceptions, both in trade and in humor, that are most likely to get these so-called best positions and most liable to succumb to the inevitable pitfalls of their 'duties.' I see many, many, both young and old men, at your services to whom your words of caution, warning, and advice on the two sins I have mentioned would be a veritable benediction. If you have an opportunity, please—oh, please, speak out to them ! . . . I hesitate to sign my name, and though I despise an anonymous letter, I cannot sign this, for I might chance to meet you, and could not bear to look you in the face if I knew that you knew some of the shameful years of my life.

"'How did I escape?' perhaps you ask, sir. 'Time sets all things even ;' 'what comes over the Devil's back will go over the Devil's . . .' I have not escaped—property wasted and gone, a premature old age, an intellect so benumbed that I can now write no better letter than this, on so important a theme, trying to get some comfort from your words, trying to be a better man, but finding it so hard—so hard, waiting to join a pious father and mother beyond, who I know will welcome a

"PRODIGAL SON."

The Missioner while reading the extracts suffered from suppressed agony of spirit, and many of his hearers sighed and wept as they listened to the awful disclosures made as a warning to merchants guilty of this custom. The preacher implored that no hearer henceforth play more tricks with his conscience lest it become seared ; nor sell his soul to Satan to increase his business. "Some of you have made money enough hereafter to support you, and others have enough to destroy you." He described how Zacharias, after he had made restitution of what he had taken wrongfully, was loved by those to whom he had restored it, with fourfold interest ; and again alluded to the contrast between the rich young man, who went away from Christ "sorrowful," and the Ethiopian Treasurer of Can-

dace, who was baptized in His name, and went his way with holy rapture bounding in his heart, probably occasionally falling, but rising again to fight nobly the good fight of faith. After asking, "Shall this be the result of this mission to you?" the preacher said: "I wish you all a happy Christmas—happy because your sins have been buried in the Saviour's tomb; and that you may be happier and happier until, through the Lord Jesus Christ, you merge into the fulness of joy in God's everlasting kingdom." After prayer by the Missioner, the Bishop pronounced the benediction. "Rock of Ages" was sung, followed by the doxology, and the wonderful noonday mission was ended.

CHAPTER XXXI.

MORNING SERVICES FOR PROMOTION OF GROWTH IN GRACE.

Early Celebration of the Holy Communion—Services for the Promotion of Holiness—Services for Women only—"Who is Mrs. Crouch?"—The After-meetings—Inquiry Meetings—Private Interviews.

To promote consecration to Christ, "the means of grace" were appointed ; and during the mission the Holy Communion was celebrated daily early in the morning.

An unusual number of persons could not be expected at the celebration at 8 o'clock A.M. Yet the Missioners and Rectors were cheered by the number who made it convenient to be present. The Communion service vividly reminded the communicants that Christ's voluntary offering of Himself in their behalf made a full, perfect, and sufficient sacrifice for all their sins, and the consecrated bread and wine, to all who duly received the holy symbols, were an assurance of His favor and goodness, and their heirship of His everlasting kingdom ; and many who had cherished doubts concerning their acceptance by God, at the Holy Table their doubts departed, as in the case of the mother of the Wesleys and the Rev. Dr. Adam Clark, who, while partaking of the Holy Communion for the first time, felt conscious of their peace with God through Jesus Christ. In the brief addresses at the early celebrations the importance and benefits of this Sacrament were set forth with different degrees of emphasis. And at this consecration service of the Episcopal Church, many, doubtless, resolved

to reconsecrate themselves to Christ and His service, and, through presenting body and soul to be a living sacrifice unto God, were filled with His grace and heavenly benediction.

NOONDAY SERVICES FOR THE PROMOTION OF HOLINESS.

Domestic and commercial duties would not permit all to attend who desired to be present. The attendance at the daily noonday services in churches in the vicinity of "persons of leisure" greatly cheered the Missioners and Rectors. The addresses that followed the short Liturgical services were designed to impress Christians concerning their great spiritual privileges, and to induce them to no longer mope and groan and complain at the bottom of Zion's hill, but, by Divine aid, to ascend to the summit, enjoy soul sunshine, obtain Pisgah views of the glories awaiting them, receive foretastes of the rest of Paradise, and live on earth the life of heaven. They were assured that this spiritual exaltation was not to be attained by exclusively seeking blessings for themselves, and that they must also labor for the welfare of others, by imitating the Saviour, whose feet walked on errands of mercy, His hands dispensing blessings, His lips uttering benedictions, and who found His meat and drink in doing the Father's will. Mr. Betts, one of the Missioners at St. Mary the Virgin, at one of the daily services, said: "It is a mistake for any one to imagine that New York is not, to a great extent, a religious community. New faces are seen at all the services, and the large congregations are an assurance that the mission has taken hold of the public mind and heart."

AFTERNOON SERVICES FOR WOMEN ONLY.

At missions in England eminent ladies leave their mansions to aid the Missioners by conducting the afternoon

services for women only, and also by conversing with women who remain at the after-meetings in the evening. At the mission last year, held in London, the services for women only in St. Stephen's Church, Westminster, were conducted by Lady Elizabeth Biddulph, who is a member of Queen Victoria's household. Mrs. Crouch, who is the widow of a Church-of-England clergyman, a devoted and eminently useful Christian worker, crossed the ocean, and since her arrival has conducted "services for women only" at the missions held by the Rev. Mr. Aitken, in Newburgh, N. Y., St. Luke's, Brooklyn, L. I., Trinity Church, Newark, N. J., and in St. George's Church, New York City. Also at the mission in Nashville and New Orleans.

The farewell services for women were fully attended, and Mrs. Crouch was surrounded by many women, who assured her that they could never forget the friend who had led them to the knowledge of Christ, their Saviour.

THE USEFULNESS OF THE AFTER-MEETINGS.

At a mission the author urged the Rector to give notice that he would be glad to see any persons who desired private spiritual conversation. He forgot to do so, but said: "If the people have been impressed by the mission, the impression will keep!" The results of the mission were "not satisfactory."

At another mission the Rector was informed that on the previous evening the Missioner had asked a gentleman, "Do you love the Saviour?" and the question had kept him awake during the night! The Rector soothed him saying: "The mission was not designed to disturb people!"

At a mission in Canada a large number remained during the after-meeting. The clergy present stood in the chancel,

wondering what they ought to do. The next morning the Rector kindly said: "I have difficult work to keep my people harmonious. The after-meeting last night disturbed some of them. One of them said: 'Very soon Christian women will walk from pew to pew, asking the occupant, "Are you a Christian?"'" Not to disturb the harmony, the Missioner did not give notice that the sermon would be followed by an after-meeting. For the Rector's sake, he did not give his reason for the omission.

Archdeacon Farrar very truly says: "I will tell you what is slavery, and slavery of the most crushing kind, . . . and that is the slavery of the minister to the people on whom he depends for bread."

Where the Rector is too timid, and does not throw his whole heart and soul into the work of the after-meeting, he is not likely to find the results "satisfactory." One object of a mission is "to make the people more spiritual-minded;" and if this be not done the Rector will lose his hold upon his flock.

AN ENGLISH CLERGYMAN, OF THE "FLAT AND SLEEPY SCHOOL," said to another: "I would not advise you to have a mission in your parish; a few years ago I had a mission; about seventeen people professed to be converted, and what was the sequel? They all very soon left me!" At a clerical meeting this same clergyman was discoursing on Missioners, and said: "I possess, myself, the most remarkable faculty for sending people to sleep." This admission caused all the clergy present to break forth into inextinguishable laughter.

The seventeen who were awakened through the mission, not desiring more oratorical anodynes and spiritual slumber, left the soothing Rector who confessed that he possessed this most remarkable faculty.

A letter from Missioner Aitken urges the author to emphasize "the importance of the after-meeting."

Had the Missioners dispensed with the after-meetings, they would have resembled fishermen casting their nets into fishing waters, but not afterward drawing them into their boats or on the shore, to gather and assort the fish therein. At the after-meetings the impressions made by the sermons of the wise Gospel fishermen were deepened by an "instruction" or "meditation," based on the sermon, and equally solemn, but less formal. To converse with each who had been impressed, the Missioner and Rector passed from pew to pew.

Some were perplexed by doctrinal difficulties, which the Missioner or Rector endeavored to remove. Others had cherished doubts and fears; but were told that distrust dishonors God; and some who had doubts bade them to "depart." Some had long attempted to do something to merit salvation, and learned that whatever was meritorious was done by their Saviour; some of them resolved to accept pardon as sinners, and not as saints. Others were on the borders of despair through the flagrant character of their sin and guilt, and were told that Christ died to save the chief of sinners, and through him God absolves all who truly repent and believe. Some entertained the view that sudden conversions are unreliable, and that they must gradually cease from sinning; but were told that the present is God's acceptable time, and, like David, they should "delay not," but "make haste to keep God's commandments." Others had brought reproach upon Christ's Church through indulgence in worldly pleasures, and had practically denied Him; but the Missioner or Rector assured them that the loving Saviour who forgave the unfaithfulness of Peter would freely forgive them. Persons who were too timid to go to a minister for special advice were

willing to quietly converse with the Missioner or Rector who went from pew to pew. In some of the churches clergymen conversed with the men, and Christian women with the women, and the special nature of some of the conversations will not be disclosed. While they went from pew to pew, successive appropriate hymns, announced by the Missioner, were sung in subdued tones, the people generally kneeling; and occasionally prayer was quietly offered by the clergy in behalf of persons in the pews whom they had instructed.

AFTER-MEETINGS OF ANOTHER KIND.

In some of the churches the after-meeting consisted of an "instruction," not followed by personal conversation in the pews. At the Church of the Incarnation Missioner Ransford gave his instruction while standing in the pulpit. At other churches the Missioner exhorted the people, and while doing so walked very slowly down the aisles, looking into the faces of the people, first on one side and then on the opposite side. Missioner Warren gave his instruction standing where he had preached his sermon. At the close of his hortatory address he commenced a hymn, and commented on its import. One evening he requested the people to sing the hymn commencing "Just as I am, without one plea." Before each successive verse was sung he explained what its declaration signified. Before the verse, "Just as I am, Thou wilt receive," he said: "As it is not right to sing a lie, I desire that only those who really believe this will sing it, and that those who do not will be silent." After the verse had been sung he said: "I am glad that so many could truthfully sing it, and also glad that so many did not; for this was a sign of moral candor. But those of you who could sincerely sing it will now sing the same verse again, but change the tense, and sing:

" ' Just as I am, Thou hast received,
Hath welcomed, pardoned, cleansed, relieved :
Because Thy promise I believed,
O, Lamb of God, I came !' "

He then commented on each succeeding verse, after which they heartily sang it.

WRITTEN REQUESTS FOR SPECIAL BLESSINGS.

At some of the churches a box was placed near the inner wall of the entrance door to receive the letters containing requests for mercies. At the Church of the Heavenly Rest Missioner Pigou requested those who intended to place letters therein not to sign their names, as the requests would be read at a special prayer-meeting, and answers implored. During the mission a very large number were received, and fervent prayers offered that God would graciously answer them if in accordance with His Holy Will and the welfare of those for whom special blessings were desired.

Missioners who are called "ritualistic" gave public notice that at appointed hours they would confer with persons who desired to see them for "confession or instruction." At other churches Missioners gave public notice that the Missioner, Rector, and the assistant clergy would be ready to meet at the appointed hours persons who desired to confer with any of them concerning spiritual matters. If persons confessed that they had grievously sinned, and named particular sins, the clergy listened to them, and gave them plain advice, as did the Missioners and other clergy who held a similar "private interview," but called it a "private interview for confession or instruction." At such interviews, held by each class of clergymen, many burdened souls found relief ; despairing ones were cheered ; the sin-fettered faithfully warned ; and some, who had long

had dim views of how to believe and be saved, were led to see the way to life through Christ the Door, and said : "I now see it," and, with a brightened face, exclaimed : "My Saviour !" As all difficulties in the mind are not removed by sermons from the pulpit, the "after-meetings," "inquiry-meetings," and "private interviews" are essential and useful in connection with a mission.

At the University in Edinburgh, Scotland, the author was present at a recitation conducted by Professor Blaikie. He is very nervous, but very learned, and not gracious toward students who neglect to make preparation for "a good recitation." In a letter from this eminent Scotch Divine, published in the New York *Observer*, and copied by discerning editors of other religious papers, Dr. Blaikie, speaking of the growing religious interest in religion in the Universities, and of the offer made to the Foreign Missionary Committee of the Free Church by the Hon. Ion Keith-Falconer, son of the late Earl of Kintore, to go as missionary to the Mohammedans at Aden—he is a distinguished Arabic scholar and a graduate of Cambridge, and wishes to put his special training to service for the cause of the Master—Dr. Blaikie said : "Never before did there seem to be, among young men and young women, such a sense of their obligation to turn their lives to good account, and not allow conventionalities of any kind to stand in the way of their doing so.

"It has not been the keen sense of sin and misery, as in many revival movements. At the time of life when, like a patrimony placed in their hands, their lives have been at their disposal, ready to be given to what promised best, they have heard the voice of Christ saying : "Follow Me." The blessedness, the glory, the purity, the peace of such a life and such a service have been brought home to them by a power divine. They have made up their minds to attach

themselves to Christ and follow Him. Conscious of weakness, of disorder, of many sinful lusts and passions, they have thrown their hearts open to the Holy Ghost, for light, guidance, and strength. To many of us it seems that a movement in which there is not a fuller recognition of the guilt of sin and the atoning efficacy of the blood of Christ has an element of weakness fitted to give rise to some anxiety. Yet there are such manifest tokens of genuineness about it that one's hopes cannot but greatly transcend one's fears.

"We do not see why the operations of the Divine Spirit should be viewed with any 'anxiety.' After all, there is no sweeter, more precious word in all the experience of the Christian life than consecration. When the Christian heart reaches that, it is not important to ask too curiously about the steps that led to it. A life given to the service of Christ is its own evidence. By their fruits ye shall know them. Experiences differ. . . . We are not to ask from the young University student, brought up under the best restraints of a Christian household, the same depth of despairing repentance as marked the experience of John Newton, the converted slave-trader."

CHAPTER XXXII.

THE SPECIFIC OBJECT OF MISSION PREACHERS.

The Bewildered Tourist—Dangerous Precipices—Brinks of Moral Danger—Missioners not Ranters—How to truly Repent and Come to Christ—Doctrinal Character of Mission Sermons.

THE reader who has climbed the Alpine mountains is aware that near a dangerous pass there is a friendly hospice. To whoever knocks its door is instantly opened, and a monk with beaming face bids the stranger "Welcome." Soon he is introduced to several monks who are chatting merrily before a blazing fire. While warming his chilled limbs he concludes that the joyful monks lead a very pleasant life, and have nothing to disturb them. But suddenly they look anxious, and arise from their seats, and in unison give a loud whistle! What! is this a branch of the Inquisition? In obedience to the whistles' summons a number of panting dogs arrive.

BLACK AND SPREADING CLOUDS DARKEN THE SKY.

Winds howl angrily, and snowflakes are falling. Through the blinding storm some venturesome tourists have lost their way. That they may not stumble over the adjacent precipice, lie buried in the snow, and sleep "the sleep that knows no waking," the monks and their faithful dogs bravely face the storm to guide the tourist who has lost his way to the friendly hospice, which without a guide he

cannot find. Near brilliantly lighted churches many souls are in danger of perishing. They have wandered too far away from the means of grace to find them unaided.

TO SAVE FROM ETERNAL DESTRUCTION.

Devoted Missioners co-operate with Rectors in facing the storms of worldliness and prejudice, in order to rescue the Christless from the way to destruction. To benefit poor, homeless, and neglected folk, lift up those who are cast down, mightily strive to save the lost, and benefit all sorts and conditions of men, they cry : "We will guide you to the mission, and tell you how to come to Christ for everlasting life." Rectors who have heretofore feared to invite Missioners to aid them, through fear that a mission may produce excitement and be followed by reaction to slumber or indifference,

NOW WELCOME MISSIONERS

to aid them in seeking lost and wandering sheep. But as if "quiet" at mission services were an old idol to be still adored, Rectors in unison have testified that the Missioners preached in harmony with man's mental and moral constitution ; and as the peace of God flows into the soul through belief of truth, "as the truth is in Jesus," the sermons set before the intellect what is truthful and desirable, that the heart may love it, and appealed to the will to both choose and obey it. Because mere appeals not based on the "doctrine of Christ" are useless to move men to repent, and believe and obey the Gospel, the Missioners specified what true repentance is, and what must be believed in order to be saved. And before appealing to sinners to "come to Christ," they held before the eye of the intellect His loveliness ; explained what "coming to Christ" embraces ; the mode of approach ; and what all who truly

come to Christ receive in this present life—the foretastes of the blessings of the life to come.

THE DOCTRINAL CHARACTER OF MISSION SERMONS.

Missioners do not descant respecting the velocity of the power of flight by cherubim and seraphim ; the radiant tints of the angels' wings ; the psychology of the Divine love ; the geologic nature of the new earth ; nor did any take astronomic observations of the inhabitants of distant planets ; but with various degrees of force and clearness different Missioners set forth the fundamental doctrines of the Gospel. They reasoned concerning God's law of righteousness, self-control, or continence ; the certainty of the Day of Judgment ; and that all men must stand before the Righteous Judge, quailing or rejoicing. The nature of true repentance or conversion ; the judicial act of God in the sinner's justification ; sanctification by the Holy Ghost ; the qualifications for glorification ; man's accountability, as illustrated by the parable of the talents ; the Lord's sentence of censure to the talent waster, but of approval and award to the talent improvers ; the nature and duration of graduated reward and penalty, etc. And many of the mission sermons were not only doctrinal and exegetical, but contained lucid illustrations of the power of the Gospel and of Christianity in living action. Missioner Pigou emphasized the necessity for having confidence in the Unseen, just as we trust to the superior knowledge of the physician during illness. The "agnostic" and the "positivist" question everything. Society must have faith, or it will fall to pieces. You trust a letter to the post. In theology there is the same trust in the message of God that you show in leaving the letter to the mail. It is by your faith that you will be saved. And if you have faith yourself, have you ever tried to make other hearts better for it? Have

you given them of your faith? And are you sure your hope of salvation will bear the test if you are summoned before the Eternal throne to-night?

THE MISSIONERS RESEMBLE AN ORCHESTRA,

each Missioner having a different instrument, but each contributing to its harmony. All are characterized by different degrees of excellence. Some of them are talented Rectors of churches in the United States and in Canada, and have the ability to become eminent Missioners. Others have had a larger and longer experience. No two of them are alike as preachers. The sermons of all indicate how fully they realize that a mode of sermonizing appropriate and efficient for generations of men now buried would be powerless to move the intensely active and impatient generation now living; that they must keep up with the times in respect to increasing knowledge, and also adopt the best modes of imparting it. Definiteness of aim, and adaptation to different classes of saints and sinners, characterized the sermons of the Missioners. To the regenerate they preach sermons of growth in grace, but to the unregenerate, who have no grace, to come at once to Christ for life.

CHAPTER XXXIII.

ORATORICAL GIFTS OF THE MISSIONERS.

The most Successful Preachers—The Source of Pulpit Power—The Rev. R. B. Ransford—The Rev. E. W. Warren—The Very Rev. Dean Hart—The Rev. G. R. Van De Water—The Rev. Mr. Thompson — The Rev. J. Stephens — The Rev. W. H. Aitken, M.A.

In a lecture by the Rev. Joseph Cook, delivered in Tremont Temple, Boston, he showed that the best preacher does not speak, but is spoken through.* The most effective preaching consists not only of words about the Lord, but, in a sense, of words from the Lord. When most empty of self, the soul often feels itself to be a channel for some influence—that is in it but not of it. The chief secret of persuasive force of speech is co-operation with God. All the inventions obtain their power from co-operation with God. Six times an hour news can, or soon will be, sent around the whole world, through what? Co-operation with God. A natural force, taken advantage of by the feeblest human finger that can press a button, may carry intelligence around the planet with a swiftness like that of light.

Co-operation with God is the source of all reinforcement of finite powers by infinite power. This thought unifies all inventions, all reforms, and all the relations of man to the laws of both the physical and the spiritual world.

* New York *Independent*, March 26th, 1886.

What is the wisest use to make of special meetings in religious awakenings and of the varied measures for securing the immediate decision of souls to obey all known truth? Co-operate with God. Ascertain what measures He has blessed and is blessing by their spiritual results, and follow a uniform plan or a varied plan, whithersoever He leads.

Co-operation with God by intellectual contact with reality—that is, by attention to all religious truth—this gives the power to convince the reason. Co-operation with God by volitional contact with reality—that is, by self-surrender to all religious truth—this gives the preacher the power to convict the conscience.

> "High in the temple of the living God
> He stood amidst the people and declared
> Aloud the truth, the whole revealed truth,
> Ready to seal it with his blood. . . .
> Such was his calling, his commission such.
> Yet he was humble, kind, forgiving, meek,
> Easy to be entreated, gracious, mild,
> And with all patience and affection taught,
> Rebuked, persuaded, solaced, counselled, warned."

The rhetorical gifts of Bishops Tuttle and Elliott, the Rev. Messrs. Glazebrook, Crapsey, Drs. Bunn, Fair, and Courteney, who are so well known, will not be attempted. A sketch of the foreign Missioners, however, may interest persons who could not "come to the mission" to be moved by their eloquence.

THE REV. R. B. RANSFORD, OF LONDON, ENGLAND,

one of the Missioners of the combined mission of Zion Church and the Church of the Incarnation, Madison Avenue, is most suitable for congregations who eschew both oratorical thunder and also vocal laudanum. His voice is sonorous, having a good vocal range, and is in no sense monotonous. In uttering successive sentences,

he ascends and descends the musical scale, and occasionally utters a sentence with a grinding emphasis, but in an instant his tone is again musical and sometimes plaintive. Emphatic words in the divisions of his sermon are followed by several synonyms, the succeeding sentence uttered with a measured cadence, and he trills words with the letter R as if he were not a native Englishman. With a good degree of earnestness he commences his sermon, but it is not climacteric, and the same degree marks its conclusion; but his sincerity, faithfulness, and persuasiveness arrest and hold the attention of his hearers. As the author was leaving the Church of the Incarnation, he heard one gentleman quietly say to another: "The Missioner preached very plainly; but in his sermon there was nothing sensational."

THE REV. E. WALPOLE WARREN, OF LONDON,

Missioner at the Church of the Holy Trinity, appears to be about fifty years of age, has iron-gray hair and whiskers, an active temperament, and is full of vigor. In the orbit of Missioners he is, in a good sense, eccentric; and his sermons and their delivery accord with his own mental and personal individuality. He commences his sermon on a high key-note, uses the head tones of voice throughout, emphasizes the more important parts by increase of volume on the same pitch; and, though his voice is not heavy, it has the power of a far-reaching soprano, and it gradually becomes musical in the ears of his spellbound hearers. His sermons are not according to models in works on Sacred Rhetoric, and are characterized by what may be termed a kaleidoscopic variety of rhetorical combinations, embracing lucid exposition, vivid illustration, convincing argument, striking anecdote, scathing denunciation, earnest warning, and plaintive, heart-touching ap-

peal. He has fearless moral courage, and prefers at times to hurt the feelings of his hearers to avoid endangering their souls' eternal welfare. If the singing drags, he says: "Please to sing half as fast again!" When about to pronounce the Benediction, he requested the people immediately afterward, to quickly and quietly leave the church, and not hold another after-meeting conversing, to allow the adversary to snatch away the seed of truth, but to return to their homes with a prayerful frame of mind, and prepare for their home above. When a person asked a gentleman connected with the Church of the Holy Trinity, "What kind of a Missioner have you?" he received the answer, "An excellent one—one who is a genius." He can only preach efficiently in his own peculiar style. But when he announced that he would preach on Saturday evening on "The Devil's Saturday Night," he caused a little surprise.

"He possesses wonderful power in adapting himself to his audience. Is he addressing men, the treatment of his theme discloses a healthy, robust, manly religion, which appeals to the confidence of every true heart. Is he speaking to women, the petty, annoying trials of every-day life are so portrayed and applied as to prove that a life of faith will put them under foot and make the child of God victor over them; while his talks to children sparkle with quick and attractive thought, compelling the young mind to the exercise of attention and interest. His sermons to Christians are strongly tinctured with uncompromising utterances against the worldly Christianity of the day. No gay, frivolous, thoughtless professor of religion can escape his scathing words. His evening addresses to the unsaved abound in self-evident truths, from which no reasonable person can dissent."

While Missioner Warren's oratorical gifts are the oppo-

site to those of Missioner Aitken, he deeply impresses his hearers by a different mode of presenting the very same truths. On the text, "So run" that ye may obtain, or, "be constantly attaining" (1 Cor. 9 : 24), after a very practical introduction he set forth, first, the definite object of the mission, and, second, the practical results derived. He said there is but little common-sense in the mode in which the religion of Christ is preached and practised, and but little common-sense in the way in which nine tenths of professed Christians live.

"WHAT IS THE CHRISTIAN RACE?"

In answering the question, the preacher said not baptism ; for it is but the entrance, in order that the one who is baptized may start, or the entrance of the name on the list of probable starters. Confirmation is not the race, but a public profession that the one confirmed will be obedient to God's commandments. Baptism does not insure a start in the Christian race-course. Accepting Christ and resolving to serve Him is the starting-point ; and the real Christian life leads not to the cross, but from the cross. Christ died to open the entrance to the narrow way which leads to the crown ; and the true Christian lives not to be saved, but to be glorified. Many have a vague hope or a vague fear, and say : "I hope I shall be saved, or I fear I shall be lost!" There can be no race without a present salvation, and the entrance to the race-course is true conversion, and the goal a crown of glory.

MISSIONER CARMICHAEL, OF HAMILTON, CANADA.

We saw him in the chancel of the Church of the Incarnation, and were pleased with his intellectual forehead and his earnest expression of face ; but as it was not our privilege to hear him preach, we cannot describe his oratorical

specialties. Those who have heard him say that he possesses the gifts for an efficient Missioner. His labors during the mission were acceptable and also beneficial.

THE MISSIONER AT CALVARY CHAPEL.

The Very Rev. Dean Hart, of Denver, Colorado, is about fifty years of age, and has a very active temperament and unusual executive ability. His influence over boys and young men resembles the commands of a kind general who controls his army without constantly threatening to have delinquents "confined in the guard-room." His oratorical powers are of the reasoning and persuasive order: his voice is musical, his delivery rapid, and when limited by time, he embodies much solid thought in a very few sentences. The author has heard him talk as rapidly as the Rev. Phillips Brooks, who can make reporters own that his oratory is ahead of all phonography and stenography. His disposition is cheerful, and with friends he is witty; but he does not talk nonsense in the name of the Lord, nor emit scintillations of his wit in His holy sanctuary.

MISSIONER VAN DE WATER

possesses a robust body, an active intellect, and is full of zeal. The expression of his face is pleasing, his manner is cordial, and he looks as if he is really happy in the Lord. When a friend approaches to shake him warmly by the hand he does not greet him by holding out one of his fingers. His talents are not of the imaginative, but of the practical, order; and, having a strong will, he usually accomplishes any work he undertakes. He is an interesting preacher, and uses familiar words, and when a little under way, and his soul begins to glow, he speaks with fluency and fervor. He heartily co-operated with Missioner

Aitken, who conducted a successful mission in the church of which he is the Rector, before the Advent Mission was commenced in New York City ; and the blessings vouchsafed foreshadowed the great blessing that has accompanied his labors in St. George's and in old Trinity Church. The Rev. Mr. Van De Water has youth on his side and a strong body that can bear his earnestness ; but the duties of his parish will tax all his mental and physical powers. Delicate clergymen, in many cases, live to a ripe old age, for they husband their strength ; but robust clergymen often shorten their days, because they recklessly use their physical strength, and seemingly forget that " waste is the invariable result of every action."

Several years ago a brother clergyman said to the author : " I can do more Gospel work to glorify my Master by husbanding my strength to preach for ten or twenty years than if I labor beyond my strength, and prematurely die."

MISSIONER THOMPSON, OF QUEBEC, CANADA.

The Missioner of the Church of the Holy Apostles is six feet in height, and possesses a well-formed body. His face is oval, his head is finely shaped, and his hair and whiskers are gray. Most of the Missioners are men of maturity, and Missioner Thompson appears to be about fifty years of age ; but his eye is bright and his complexion ruddy. His facial expression changes with the change of sentiment in parts of his sermon. When proclaiming Gospel promises his radiant face beams gladness into the hearts of hearers who are sorrowful. After the first few paragraphs of his sermon the people become accustomed to the English cadences of his musical voice. He no longer keeps one arm behind his surplice, but uses graceful gestures, and his fluency of utterance increases. His voice and eme-

tions are under control, and while talking with rapidity he is self-possessed. Occasionally he uses the falling inflection, as if he had reached the close of his sermon. But, without tantalizing his hearers by saying "just one word more," and preaching for another half hour, he proceeds as if he had much more to say on the fulness in his text. His style of oratory is the subdued conversational, and the hearer mentally says: "He is preaching to me." What a French critic said respecting a preacher in Paris—viz., "What a fine voice that nose has!"—may not be truly said of Missioner Thompson.

THE REV. JAMES STEPHENS, THE CHILDREN'S MISSIONER.

If the reader can imagine that he can see Missioner Stephen's beaming, pleasant face, and hear his agreeable voice, an idea may be formed of how he interested the large congregations of children by embodying Gospel truths in simple but vivid pictorial representations, that brought before their mental vision the sheep with the injured limb, the sheep that was lost, the good shepherd exhausting his strength to seek it, his joy when he had found it; and, by an easy transition, next depicting the Saviour's love for "the little ones," His desire for their temporal and eternal welfare, and, by description, almost causing them to imagine that they hear an echo of the rejoicing by the angels when they learn that another precious lamb, rescued by Christ, the Good Shepherd, is now safe in His fold on earth, and watched over by His under-shepherd.

Different clergymen, like different stars in the firmament, shine with different degrees of brightness; yet each is a star. One Missioner's oratory resembles a storm, another's a calm; yet, like the silent or the loud forces of nature, each is more or less adapted to the specific need of different souls. God has raised up preachers of different tempera-

ments and gifts of utterance to move saints and sinners who possess similar temperaments. In the apostolic age some preferred St. Paul, others Apollos, others Cephas. On some souls what is equivalent to the earthquake fire or storm or the thunderings of Sinai is effective; but on others the still, small voice or the refreshing breeze produce the same results. Even a clergyman who is himself a battery of Gospel earnestness, and at times an oratorical thunderer, did not fancy Missioner Aitken's style of preaching, but "admired the serene manner and more gentle tones of Missioner Pigou."

CHAPTER XXXIV.

THE REV. W. HAY AITKEN, M.A.

His First Evangelistic Labors—A Curate at St. Jude's Church —The Vicar of Everton—His Personal Appearance—His Style of Oratory — His Churchmanship — "Pure, Genial Mirthfulness, Here and in Heaven."

YEARS ago an American clergyman, who is now the esteemed Rector of one of our New York churches, inquired of a fellow-traveller in an English railway carriage: "Who is the youth making such a stir in the north of Scotland?" The elderly gentleman promptly answered: "He is my own son, and his name is Aitken." So soon as practicable the American clergyman was a guest in the parsonage, and a worshipper in the parish church of Pendeen, Cornwall. He was amazed at Father Aitken's power of soul-moving oratory and the fervid devotion of his congregation at the stately services on Sundays, and those less formal held on week-days.

"Young Aitken" became known in Scotland through the inability of the eminent Scotch Evangelist, Brownlow North, to accompany Hay McDowell, Esq., on an Evangelistic tour in the north of Scotland; and so he concluded to take his nephew, W. Hay McDowell Aitken, to aid him at the services. His flow of Gospel eloquence amazed those who heard him, and in a short time four thousand people assembled to hear the eloquent uncle and his youthful nephew.

At the close of the year 1859 the young Evangelist matriculated at Wadham College, of the University at Oxford. Though he conducted Evangelistic services twice each week at an adjacent place, he was a diligent student, and obtained a diploma of classical honors. He took his college degree in 1865, and had his choice of sixteen curacies. He chose to serve as a curate of Rev. W. Pennefather, the Evangelical Vicar of St. Jude's Church, Mildmay Park, Islington, London. A few years later he became the Vicar of Christ Church, Everton, Liverpool. While Vicar of Everton he devoted a part of each year to mission work in other towns and cities; and the largest churches and halls were too small to contain the thousands of persons who desired to hear his mission message. When Evangelist Moody closed his services in London and Liverpool, Missioner Aitken was the only clergyman of the Church of England who could attract to the same halls thousands of hearers. Mr. Moody urged him to give up parochial duty, and to do "the work of an Evangelist;" and, after due consideration, he decided to do so.

Missioner Aitken is about six feet in height, has a gracefully-formed body and a well-balanced head. His forehead is high, his eyes are dark, his nose is prominent, and his countenance intellectual. The Rev. Dr. Watts said:

> "Were I so tall I could reach the skies,
> Or grasp the ocean in my span,
> I'll not be measured by my height—
> The mind's the standard of the man."

This is true; yet Mr. Aitken's physique and commanding presence add to his influence, as did the noble form of his revered father. He is full of zeal, and concentrates his gifts and graces to lead sinners to the Saviour. His sermons grow from his text as natural branches of the good

olive-tree of truth. He speaks with the force of conviction, and emphasizes "Thus saith the Lord," whether prefixed to promises or to threatenings; and if the Gospel of God's grace be not received, he solemnly asks: "How can ye escape if ye neglect so great salvation?"

As the Gospel appeals to intellect, heart, and will, Missioner Aitken, in the introduction of his sermon, interprets his text like a cool philosopher, in the treatment of its subject reasons as a skilled logician, and in its conclusion appeals like a master of sacred rhetoric. His voice is rich, deep, and flexible, and of unusual compass. He uses his vocal powers as a skilful organist the stops of his organ, and can increase the volume of his voice from an almost inaudible whisper, until its increasing tones ring through the largest church. But he does not utter benedictions and maledictions as if they were identical. When speaking words of consolation his tone is pathetic; when he warns it is commanding; when he beseeches it is full of pathos; and as there is harmony between his emotional tones and what he utters, his words do not point in one direction and his tones directly opposite. When he occasionally pauses, all is as still as if no one breathed. Under the power of a touching appeal heads droop, sighs escape, tears start, and imploring looks say: "O Lord, have mercy upon me!" And when describing the love of God revealed in His Son, tears are dried, sadness departs, and faces beam with brightness.

HIS SERMONS ARE MODELS OF PLAIN DISCOURSE,

and strike home unflinchingly. One aged broker said: "I have seen men shed tears while listening to Mr. Aitken, whom I never suspected of having a heart!" His plain and searching sermons in Old Trinity created a greater stir than his famous series to men, preached in the vicinity of

the Bank of England during the last mission held in London.

In Church polity and ritual he is a "High Churchman"; in doctrine he is "Evangelical"; but his grasp of truth is broad. With natural and exegetical science he is familiar; but his theology is not modern, and he wastes no time trying to discover what God has not been pleased to reveal. That St. Paul left his cloak at Troas he does not doubt, but the nature or the color of the fabric gives him as little concern as what was written on the parchments which St. Paul had left at Troas.

Because he firmly believes whatever God has been pleased to reveal, his sermons are not divisions of postulates, but inductive conclusions from texts and contexts, exegetically and rhetorically declared. His prevailing tone is affectionate, and, like St. John, he comforts the disconsolate; but to unbelievers of "the record that God hath given to us eternal life, and this life is in His Son," and who "make God a liar," like St. John, he can be a Boanerges or son of thunder. He possesses a keen sense of humor, and can utter words of scathing satire; but he mingles judgment with mercy. With a few master-strokes of rhetoric he sketches different characters.

MISSIONER AITKEN'S SKETCH OF ZACCHEUS.

The publican's declaration, "Behold, Lord, the half of my goods I give unto the poor," was not an act of ostentation, but rather of confession. The astonished fellow-publicans who heard him announce this decision would be slow to admire him on account of it, and be disposed to think their old friend and chief had "lost his head." But whatever the act may have seemed, it really was a definite and final breaking with a besetting sin. Zaccheus, in giving away half his fortune at a stroke, broke forever with

Mammon, and severed his golden chain. And men do well to take stern measures with besetting sins.

IT DOES NOT DO TO TRIFLE WITH OLD FOES.

Zaccheus could not afford to be rich, and so he eases himself of the fatal burden. It would be well if those who share his temptation in this respect use equally summary measures, and escape from temptation by consecrating to the glory of God and to the good of man that which has well-nigh been their ruin. The conversion of the heart should be followed by a conversion of the purse. It was easy to become the Zaccheus who received Christ, and he hoped his hearers would follow the example of the publican who became a noble man, respected and beloved, instead of a mean, avaricious man, whom none called a friend. This versatile Missioner can be sarcastic as the Prophet Elijah, or rugged as John the Baptist, or scathing as the Psalmist, who said to the foes of Jehovah :

> " He that sitteth in the heavens shall laugh,
> The Lord shall have them in derision !"

He can be courageous as St. Paul or, like St. John, unroll scroll after scroll depicting the conflicts of the Gospel—Christ's Messianic victories, His militant Church triumphant, and in the New Jerusalem shining in His glories and singing doxologies.

MISSIONER AITKEN IS GENIAL AND HOPEFUL.

While his veneration is great, and he preaches in a reverential tone, neither as a preacher nor as a Christian is his manner repelling ; for the command, " Rejoice evermore, and in everything give thanks," does not mean, " Groan always, and of everything complain." The mandate, " Always abounding in the work of the Lord," is analogous to the command, " Abounding in faith, hope, and love."

The waves of the ocean following each other, and rising higher and higher, is a picture of how labor, and faith, and hope, and love ought to abound. Reason is limited to the things of sense, but faith soars to realms that reason cannot penetrate. Conscience, the soul's moral tribunal, would keep the soul in chains of bondage ; but hope breaks the fetters, and soars to realms of bliss, and banishes slavish fear. Love, which is gratified by possessing the object desired, through faith and hope anticipates bliss, celestial and eternal ; and to "abound in faith, hope, and love" is to enjoy the peace of God, which flows like the river, but abounds like the sea. He exhorts Christians to

"WATCH AGAINST MOROSENESS."

Blessed with a happy disposition, he does not sympathize with "spiritual melancholia," but rather with the quaint Divine who said : "When some Christians are very bilious they consider themselves very pious !" Missioner Aitken closed his last sermon at the mission in New Orleans, saying : "Watch against moroseness ; be happy in your religion ; keep from wearing long faces. I believe in a jolly Christian—there is plenty of holy laughter above. Pure, genial mirth has its proper place both here and in heaven. At God's right hand are pleasures forevermore ; and enjoying foretastes, he sings :

"'Cease, my soul, O cease to mourn,
Press onward to the prize ;
Soon thy Saviour will return,
Triumphant in the skies ;
There is everlasting peace,
Rest, enduring rest in heaven ;
There will sorrow ever cease,
And crowns of joy be given.'"

CHAPTER XXXV.

THE MANIFEST RESULTS OF THE ADVENT MISSION.

The Mission a Benefit to the Clergy—To Laymen—To Non-Communicants—Summary of the Mission's Results—Testimony of the New York Independent—The Rev. Dr. Satterlee Hopeful—The Parochial Mission Society.

THE Rt. Rev. H. C. Potter, D.D., in his address at the preparatory devotional service in the Church of the Heavenly Rest, wisely warned the clergy "not to expect too much," and, on the other hand, "not to expect too little." And the Rectors who cherished reasonable expectations did not expect results from services for only ten days that had not appeared from ordinary ministrations in as many years! The Rectors generally speak encouragingly respecting the good results of the mission already manifest, and hopefully respecting the permanent good results after the good seed sown shall have had time to grow. The Advent Mission was not a harvest, but a fallow ground ploughing and a Gospel seed-sowing season, and any great ingathering must be in the future.

(1) THE MISSION A BENEFIT TO THE CLERGY.

The spiritual strength of many has been renewed, and some who were lukewarm are now fervent. Some of the clergy who were despondent are now encouraged; for they see the signs of life in the branch of Christ's Church which they dearly love, and new evidences that the old Gospel of

Christ is not becoming obsolete, but is still "the power of God unto salvation." Contact with the Missioners re-enkindled waning zeal and brightened hope; and their modes of presenting unchangeable truth have removed the fear that pew-owners or pew-hirers would not quietly submit to preachers who depicted their own shortcomings as well as the iniquity of the antediluvians and the sins of the Israelites.

(2) LAYMEN FIND A FIELD OF USEFULNESS.

Heretofore, with but rare exceptions, talented laymen have had their talents buried in the napkin of undue caution. Hereafter, in addition to the duty of giving of their substance, they will have the privilege of doing active service according to their ability, and to aid the over-worked Rectors. The mission opened an outlet for pent-up zeal, and enthusiastic clergymen and laymen may allow their fervor to flame in the church candlestick to which they belong. The mission has opened various doors of usefulness, and Christian women will take delight in aiding their Rectors, by visiting the sick and needy, the poor and afflicted, and also in urging non-church-attendants to use the seats in the church not always occupied.

(3) THE MISSION A BLESSING TO NON-COMMUNICANTS.

Many of those who could not sincerely sing the "Venite," "Gloria in Excelsis," and "Te Deum" through the mission have been moved by the Holy Ghost to heartily rejoice in the strength of God's salvation, and with their hearts, as well as with their lips, sing, "We praise Thee, O God." Some who feared the results of an elastic use of the Prayer-Book have concluded that parts suitable for devoted Christians are not appropriate for services designed to reach the godless, reckless, and profane, who should not

be expected to recite the Apostles' Creed until they believe it, nor to sing the "Te Deum" until they have ceased to blaspheme God's holy name.

(4) THE MISSION HAS ALREADY REMOVED PREJUDICE.

Two laborers who were on their way to commence their daily labor, when passing an Episcopal Church in Baltimore, where the author was conducting a mission, one of the two asked: "What kind of Christians attend this church?" The other answered: "People who gets up and sits down at the public service Sundays; and that's the end on't!" The man who seriously gave this quaint but somewhat ironical reply voiced what many, concerning Episcopalians, then believed, whether what his words implied were true or untrue. But if a similar statement were made to-day in respect to Churchmen in New York, the numerous daily services of missions, attended by many of the sons of toil, could contradict the implication that Episcopal churches in New York City are places for persons who admire Liturgical services and hear artistic music Sundays, but do no religious work on week-days; for to the Advent Mission services working people were heartily welcomed—those plainly attired as well as those robed in costly attire—by polite ushers, were not left to stand at church vestibules, but readily conducted to eligible seats. The extensively circulated notices of the numerous services, and the invitations, "Come to the mission! Come in your working clothes!" convinced the masses who read them that the Episcopal Church in New York, like other religious bodies, now cares for the soul welfare of citizens who are neither rich nor learned.

(5) SUMMARY OF THE MISSION'S MANIFEST RESULTS.

Moral results may not be summed up by rules of arith-

metic; and the attempt to number the new-born babes of Israel to God may not be pleasing. Included in the acknowledged benefits resulting from the mission are: (*a*) The value of Liturgic flexibility and brief services for special occasions. (*b*) The ability of the Episcopal Church to benefit all classes of society. (*c*) The willingness of people to listen to intensely practical sermons on Gospel threatenings as well as to its promises. (*d*) The praise fervor congregational singing incited. (*e*) The gladness of the laity to co-operate with the clergy to lead to Christ the Christless. (*f*) Zeal incited in Rectors by contact with the Missioners. (*g*) That a "revival" may be efficient without undue excitement. (*h*) Rectors who were timid have bade their fears "depart." And some who had looked coldly at the mission are now enthusiastic in view of its success. (*i*) Zeal has been increased in other Christian bodies, and their sympathy with the Advent Mission has been warmly expressed, and by Churchmen appreciated. (*j*) Increased charity in Churchmen for Christians who do not prefer the Episcopal form of Church polity. (*k*) The indications that hereafter "non-Churchmen" will not say that "Episcopalians have a beautiful Liturgy, but no personal piety;" and that Churchmen will not say: "Ministers not by bishops ordained have no valid authority to preach Christ's Gospel." (Some time ago a Methodist said he was gratified that a Churchman recognized him as "a soldier of Christ's militia, even though he was not a soldier of the regular militant army." During the mission Rectors were glad to welcome as fellow-helpers Methodists and other Christians who prayed for the success of the Advent Mission, and who had invited sinners and saints to attend the services.) (*l*) Churchmen, "high, low, and broad," or, as ironically paraphrased in England, "Attitudinarians, Latitudinarians, and Platitudinarians,"

forgot their ecclesiastical dimensions, and, as publicly stated by the Rev. Dr. McKim, "locked their theological differences in the church cabinet of curiosities, and silenced their shibboleths." (*m*) They more fully realized that, while rhetorical sermons may be musical to the ear and philosophic themes may please the intellect, only the Gospel's "bread and water of life" can satisfy the hungering and thirsting soul; and as man has an emotional as well as an intellectual faculty, more than heretofore, to allure the intellect and touch the heart, and move the will to consecrate to Christ, body, soul, and spirit, many Rectors will base their sermons on themes connected with the facts, precepts, threatenings, and promises of Christ's Gospel which they were ordained to preach. (*n*) Through "The Advent Awakening" the Rev. Dr. Langford, the General Secretary of the Domestic and Foreign Missionary Society, published a paper that was placed in the pews of the Episcopal churches, requesting that Churchmen pray for blessings on "bishops and other ministers." In the requests for special blessings is included: "Pray that the Spirit of God may be poured upon all flesh, and that all the ends of the earth may see the salvation of God." (*o*) Other Christian bodies are offering earnest prayer for a Pentecostal blessing. (*p*) There are cheering indications that the wave of revival which has reached the Episcopal Church in New York as never before, will reach all the Episcopal and other churches throughout the United States, float all who are moored at the stagnant docks of worldliness and selfishness to a region higher and brighter and purer; and also cheering signs that, with "the blessed company of all faithful people," a large number of more sinners saved will unite with them, singing:

> "Oh happy day that fixed my choice
> On Thee, my Saviour and my God."

INFLUENCE OF THE NOONDAY SERVICES IN "OLD TRINITY."

The manner in which the church was crowded proved how fully the hearers appreciated the Missioner's faithful warnings and heartfelt appeals. The evening before the mission in Trinity Church was commenced a broker said that not more than fifty business men would be present at a noonday service. When told, "The church will probably be filled," he said: "No, no; it can't be done! The only way to get the church filled with business men would be to have a telegraph ticker placed in each pew." Yet, without an attempt to make a compromise, to enable men in the church to serve at the same service both God and Mammon, the edifice was crowded daily by bankers, brokers, and other business men, who had left their "tickers" in their offices, many of whom had probably dispensed with lunch to have the hour to spare to hear Missioner Aitken. A Presbyterian clergyman said to a friend in Trinity Church: "I know I shall hear the Gospel in some of its varied aspects every time Mr. Aitken preaches."

An influential citizen said: "We have seen many large audiences in the past in New York, but have never seen so many middle-aged and gray-haired business men in any religious or political gathering anywhere as at Trinity Church during the past few days. One would think, to see the crowd of well-known citizens at these services, that nearly all the brokers, bankers, insurance, and other corporate officers and business men in Wall Street and vicinity were there as attentive listeners. The services begin promptly at a quarter-past twelve, and close as promptly at one o'clock. The preaching of the Rev. Mr. Aitken is, in every respect, excellent and appropriate. Without waste of time or words the truths of the Bible are plainly and forcibly presented, and with evident effect. Every eye is fixed on the preacher, and not a word or a

point seems to be lost. Good men of all denominations are present as earnest and devout worshippers. The singing daily is a most interesting and impressive feature of these services. On one occasion, when the whole audience rose and sang the ninth hymn of the 'Mission Hymnal,' it seemed to us that very few present were or could be unmoved. Tears and Christian joy were plainly visible in all parts of the house."

THE PROPRIETOR AND EDITORS OF THE "INDEPENDENT,"

who are greatly interested in parochial missions and revivals in other churches, say: "The Advent Mission is not only *the* event in the Church, but the event in the religious world. That this effort of the Churchmen of New York City had the interest and sympathy of all Christian people, without regard to denominational names, was a great factor in its favor. We are not surprised that it has been a success in the eyes of the world, and, what is of far greater consequence, we believe that it has been a success in the eyes of Heaven. There were large and devout congregations everywhere. But we have never seen a nobler, a more earnest, a more inspiring congregation than the noonday one of men which assembled, day after day, at the services in Old Trinity. It was a congregation that moved one to tears of joy just to look at. When it bowed its head and repeated the Lord's Prayer the effect was overpowering. We can only say, as St. John said, we heard a voice 'as the voice of many waters, and as the voice of a great thunder.'"

THE MISSION FLAME NOT TO BE EXTINGUISHED.

A new-born babe, if uncared for and exposed to blighting winds, would speedily die. So the babes recently born into Christ's fold will require nurturing care that the

storms of worldliness may not destroy them ; and various agencies will be employed to aid Rectors in caring for them, and also to add to their number. And as a mission is not a sudden flame of religious fervor soon to be put out or die of itself, as there was diligent preparation for the Advent Mission, so there will be a diligent use of wise measures to follow it up, in order that the enkindled flame of a more intense and active religious life may shine brighter and brighter until Christ appear in all His glory.

" Come, Holy Ghost, Creator, come,
Inspire these souls of Thine ;
Till every heart which Thou hast made
Be filled with grace Divine.

" Thou art the Comforter, the gift
Of God, and fire of holy love,
The everlasting spring of joy,
And unction from above."

What this church has done during the century past is cheering, but, in comparison with what will be accomplished through God's blessing on " Parochial Missions," the past, compared with the future, will resemble the contrast between the rays of light at moonlight and the sun's brightness at noonday.

" Fly swifter round, ye wheels of time,
And bring the welcome day."

FUTURE BLESSINGS PRAYED FOR.

Many ardently desire that the manifest results of the Advent Mission may not be limited to the rich and influential parishes, enabled to have a mission by reason of their ability to meet the expenses, but soon extend to parishes which could not afford to do so, and also to those whose Rectors could not now secure the particular Missioners desired ; and especially to the large number of " feeble parishes," for whose invigoration it is hoped that,

as soon as practicable, the Bishop will provide Missioners. And fervent prayers are ascending to Almighty God that the spiritual life awakened in New York City may soon flow in reciprocal reviving currents through every parochial artery of the diocese, from "strong parishes" to the "feeble parishes;" and also from diocese to diocese throughout the United States and Canada, until bishops, priests and deacons, and the faithful laity of each parish in all the dioceses shall be energized by the Holy Spirit to warn the multitudes of godless masses of the people that speedily the Arch, angel's trumpet may summon all nations to stand before the judgment-seat of Christ. Prayer is also ascending that in all the churches there may be fervency of spirit in the people's devotions, sincerity of heart in their Psalmody, and that after the season of Advent the clergy may prolong the midnight cry: "Arise, and trim your lamps! Behold, the Bridegroom cometh! Go ye out to meet Him!"

The Rector of Calvary Church says: "Each Rector who was interested in the mission has emphatically said that blessings in many different ways have already smiled upon their parishes, and that in the majority of cases these blessings are in forms which were not anticipated: (*a*) The quiet ways of the Church have been strictly observed. (*b*) Human hearts have been reached and incited to future work. . . . Hundreds of persons who in the past excused themselves from doing any work for God, and shrank from all that is involved in self-sacrifice, are now offering themselves gladly and willingly to labor in Christ's name. (*c*) Parishes have broken from the conventionalities of false conservatism, to bear witness for Christ, and we now see how unreal and artificial were the bonds that held us. (*d*) Many who were content to meet at the great feast of the Holy Communion once a month are urging the weekly celebration as the great means by which their souls may

be strengthened for their future life's work. (*e*) Churches whose doors have been closed from Sunday to Sunday are now open the entire day for silent prayer or for the daily service. (*f*) Clergy and laity from far and near attended the mission, and since the close of the services communications regarding missions have already come from twenty-five or thirty places.

"While it is too early to say what is the entire harvest of this mission, and which, in all probability, will only be known at the last day, no one has the right to say that it was not a success, and that the harvest was not plentiful. The end of this work, which was founded in prayer, sustained by prayer and faith, is not as yet reached. It may only be the precursor to greater and more permanent results than the most sanguine friend may imagine; yet already results have been accomplished in a unification of schools of thought and of parish life which would have been deemed absolutely impossible five years ago; and what greater changes and larger results are in store for us no mortal man can foresee." *

A Parochial Mission Society has been organized in the diocese of New York, with the Rt. Rev. H. C. Potter, D.D., as the president, the Rev. George B. Van De Water, secretary, and Mr. Samuel A. Blatchford, treasurer. This society proposes to impart information through literature or personal experience. It will assist Rectors in obtaining persons to conduct missions. And it proposes to form a staff of permanent mission preachers.

* Condensed from article in the *Churchman*.

CHAPTER XXXVI.

THE NEW YORK ADVENT MISSION FLAME EXTENDING.

The Rev. W. S. Rainsford in Detroit—His Cordial Reception—The Bishop and the Clergy Heartily Co-operate with the Missioner—General Interest in the Services.

With his fervor increased by the New York Advent Mission, the Rector of St. George's Church visited Detroit, Mich. On his arrival at the Episcopal residence he was cordially welcomed by Bishop Harris and his clergy. They proceeded to Grace Church, where about three hundred lay helpers assembled to hear the Missioner's suggestions respecting what they might do to help the mission, and how to efficiently do so.

On Sunday morning, January 3d, the mission was inaugurated in St. John's Church by an early celebration of the Holy Communion. Except on Saturday the Holy Communion was daily celebrated at noon in St. Paul's Church, and in the evening at St. John's. At each evening service many persons could not gain admission inside the capacious church. As impersonal preaching is comparatively useless, for when no particular persons are referred to no one is profited or offended, the courageous Missioner's sermons were personal and practical ; and, through his directness and earnestness, combined with a spirit of tenderness, many persons were greatly blessed.

The services for men only were also well attended, and the heinousness of besetting sins were not concealed by

floral rhetoric. Numerous requests were received from persons who desired that special prayer be offered that God would specially bless the writers, their relatives, or friends. Hundreds recorded their testimony that God had greatly blessed them, and were grateful to His servant, who had so zealously labored to promote their spiritual welfare. Missioner Rainsford was obliged to leave them, but he was followed by the prayers of many, who will not forget him. After he had said "Good-by" the interest in the mission continued.

An observer writes :

"DETROIT, MICH., January 18, 1886.

"DEAR MR. BONHAM : I thank you for your kind note of January 1st. The mission in Detroit was among the most remarkable that I have ever witnessed. The services crammed the large Church of St. Paul's in the heart of the city. On many occasions, not at the end of the mission merely, numbers were turned away at the door. So general an interest or so deep a spirit of spiritual union I never before saw. The weather was unfavorable for the first week, yet the Church of St. Paul's was quite unable to accommodate the crowds. Methodists, Presbyterians, Baptists, and some leaders of the Salvation Army—all were there. A most happy spirit was manifested by the clergy.

"I am more than ever convinced of the great work that remains to be done through a wise use of the 'mission' in our Church in this country. Bishop Harris was enthusiastic as to results ; and I think we all felt that great as the spirit of expectation in Detroit had been, God did more for us than we dared ask or hope for.

"Very sincerely yours,

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CHAPTER XXXVII.

MISSIONS IN NASHVILLE AND NEW ORLEANS.

Reception of the Missioners—Missioner Aitken Interviewed—The Unusual Interest in the Services—A Good Word for Evangelist Moody—Work for Christ Important—Converts not like a Wound-up Watch—Farewell Greetings.

IMMEDIATELY after the close of the Advent Mission in St. George's Church Missioner Aitken left for Boston. While in the city he preached in Trinity Church, of which the Rev. Phillips Brooks is the renowned Rector. He also preached in Tremont Temple, and the capacious building was crowded. The Bostonians desired the Missioner to stay longer in their city, but he was obliged to soon leave, in order to commence the announced mission in Nashville. *En route* to that city he visited Niagara Falls and other places of interest. The magnificent scenery incited his admiration, and he has doubtless reiterated to his countrymen in England: "America is indeed a great country—geographically, politically, commercially, socially, and ecclesiastically."

On the arrival of the Missioners at Nashville, Tenn., a committee cordially greeted them, and W. S. Bransford, Esq., gladly received Mr. Aitken as his guest. Mr. Stephens was the guest of Captain Drouillard. Mrs. Crouch and Miss Parker were conveyed to the Maxwell Hotel.

MR. AITKEN INTERVIEWED.

REPORTER. "Is your mission a revival in the usual acceptation of the term?"

MISSIONER AITKEN. "Yes and no. The term revival is an elastic expression. My work is distinctly evangelistic, and supplements the Pastor's work."

REPORTER. "What will be your special object here?"

MISSIONER AITKEN. "To lead people to know of the intervention of Divine power. Then to lead them to avail themselves of its benefits."

REPORTER. "What is your revival mode?"

MISSIONER AITKEN. "I deal first with the conscience, afterward dwell more on the doctrines of the Gospel."

The congregations at the commencement of the mission were so large that the First Cumberland Presbyterian Church was kindly loaned for some of the services; but the usual service from the Church of England Prayer-Book preceded the sermons. Services were also held in the Masonic Theatre, and were attended by more persons than had assembled at any theatrical performance during the season. At one of the services in the Cumberland Presbyterian Church the Missioner pointed out

THE DIFFERENCE BETWEEN THE ANCIENT AND THE MODERN PHARISEE.

"The former," said the preacher, "speaks his thoughts right out, while the latter clothes his thoughts in a variety of obscure phrases, a jargon of conventional expressions. I would rather a man spoke right out if he is a sinner, for it is astonishing how men of high character will cloak themselves behind self-righteousness. I don't think there is anything more wonderful than the readiness with which men play tricks on their own consciences. As long as we are what is termed good citizens, and without

one-fifteenth part of the religion of the ancient Pharisee, we trust implicitly in our self-believing supposed religious standing. The Pharisee was an honest sort of a man. God and he were on very good terms in his own belief; at least, he honestly thanked God that he was not as other men were. But in what respect does our religion make us different from other men? We and the atheist are considered good citizens, but I know many households in England where an atheist will spend a week without having the faintest conception of what religion his entertainer holds. The East Indians have been known to question gravely whether the people of Europe have any religion at all.

"How is it with us? Are we up to the standard of that Pharisee? How many a man to-day whose occupation has been a curse in his community and society? This Pharisee fasted from sunrise to sunset twice a week. His religion cost him some expense of bodily comfort. Does our religion come up to this point? Are we living on a level, really, with the Pharisee? He gave one dollar out of every ten to the poor, and the Church ten dollars out of every one hundred. If every man who is a Christian by calling gave a tithe of his wealth we should have plenty of money to efficiently carry forward every department of Church work. How many of you think that the Pharisee gave more, much more, than you? And you thank God you are not a Pharisee! The Jew gave a dollar; you give God five cents. But there is a voice from Galilee which says: "Unless your righteousness exceed that of the Pharisees, you shall in nowise enter into the kingdom of God." We all would like to buy eternal life cheaply. Jesus said to the lawyer in order to gain this, to love his neighbor as himself. Many of you are trying to find out how cheap you can get to heaven, and I tell you in that case you'll never get there at all. The Pharisees took a superficial view of heaven.

Adultery! The man who gives one licentious look upon a woman has already committed sin in the heart. Murder! Well, the man who hates his neighbor commits a murder in his heart. Theft! Well, it is theft to tittle-tattle away the character of a friend, which is no worse and no better than when a man forswears himself in the witness-box or pilfers his neighbor's drawer. So the Pharisee explained away God's law, but he forgot that the sin of omission is as great as that of commission. The man who has opportunity of doing good is as criminal as the man who, having the opportunity, commits wrong. Do not flinch from facts. Are you earnestly and truly endeavoring to live for God?"

THE SERVICES FOR YOUNG PEOPLE.

The Rev. J. Stephens's address in the Church of the Advent made a deep impression on the minds of "the little folk," and his sermons to young people "surpassed any services of the kind held in the city." The children united with a will in the singing, and paid the strictest attention to the speaker. His manner was freer than formerly, and the effect of his novel and deeply earnest appeals was thereby the stronger. Nearly every one remained to the after-meeting, and, without doubt, seed was sown in youthful minds and hearts which will be productive of lasting good.

SERVICES FOR WOMEN ONLY.

At one of the services for women in the lecture-room of the McKendree Church, after Miss Parker had offered prayer for the Divine blessing Mrs. Crouch made an address on "The New Life in Christ."

"We get in a way of thinking things are right just as they are. There may be some present who are in a state

of hesitation whether the new life has begun, because they have been in such indefinite relations with God. On account of our Christian privilege we live on, hoping all is right, and we never come to the place where the Lord really meets us on a common ground till we are born again. No Church-membership will ever beget in us this change. We can never become children in God by chance, in a spiritual sense. It must be through faith in Him whom He has given for our salvation. How many of us believe in and appreciate that gift? I want every one to face God this evening and give answer to this important question. The change is sometimes very slow. We are gradually drawn to Him; yet when we pass from death to life it is the work of but an instant. Now sin has come in between you and God, and reconciliation means the healing of the breach through the intercession of Christ. God Himself is satisfied because of what the Lord Christ has done for you. He has reckoned with Christ instead of reckoning with you. Are you, then, reconciled to God through Christ Jesus, my sisters, or is there a burden of sin still lying at your heart? Humbly kneel down in your own chamber, and rise not again until you have left your sins with God."

The congregation consisted of the leading ladies of Nashville, and all were deeply impressed by the simple and affectionate manner in which Mrs. Crouch set the truth before them. A lady who was present said: "Mrs. Crouch is a woman who impresses you at once with her deep earnestness and her consecration to her great work. With a voice clear and strong, and an enunciation so distinct that every syllable can be heard in the remotest corners of the church, and the gift of expressing in pure, forcible English the thoughts of a vigorous mind and the feelings of a noble heart, she will doubtless do much and lasting good."

The mission in Nashville caused Church polity to be for

a season subordinate to a Church mission, that resembled the mission of John the Baptist, who cried aloud : "Repent ye, for the kingdom of heaven is at hand." During the mission the Holy Communion was daily celebrated in Christ Church at 8 A.M. The Rectors and other clergy in Nashville were greatly encouraged, and resolved to follow up the good work of the mission by united prayer and faithful labors.

Missioner Aitken's sermons to men only were preached to crowded congregations, and many doubtless prayed : "Create in me a clean heart, O God, and renew a right spirit within me!"

THE MISSION IN NEW ORLEANS, LA.

On the arrival of Missioner Aitken and his co-workers in New Orleans they were cordially received and hospitably entertained. The clergy and laity heartily co-operated with the Missioners to make the mission profitable to all sorts and conditions of men. The interest in Missioner Aitken's services increased wherever he conducted a mission. In New Orleans the crowds were larger and the results more satisfactory than at any other mission he had held in America.

THE FAREWELL SERVICE.

Before announcing his text the Missioner said : "I wish to thank the kind friends of this city who have extended to me and my fellow-laborers so hearty a Christian welcome. Also I wish to thank all those who have so zealously and helpfully co-operated and assisted in the work of the mission, which is now about to close. I have one special request to make—that you will remember me in your prayers. A week hence we shall be crossing the ocean, destined for home ; pray that we may have a safe

and prosperous voyage and a speedy reunion with those dearest to us on earth.

"Another matter I wish to mention is that your community are soon to have another call for Christian work. When God raises up such a man as D. L. Moody to proclaim His truth and honor Him by giving him such large ingatherings of souls, we may well rejoice in having him among us. Let me urge you to give him your earnest support. Go and hear him, and induce all your unconverted friends and indifferent, lukewarm Christians to attend his services. I am thankful to be followed in my labors by two such eminent evangelists as D. L. Moody and Ira D. Sankey. May God greatly bless their efforts in New Orleans!

"One of the results of this mission should be the drawing closer together Christians of all denominations. May you be bound closer in the ties of Christian fellowship. In your conflict with the foe, you need the strength that results from unity. As to those whom I have had the pleasure of addressing, I should be glad if you would take your Pastors by storm and converse with them about your soul's interests and about entering into Christian work. I would urge you to make good use of the opportunities of Confirmation; join the Church at once, and enjoy the blessings of Christian fellowship. If you are confirmed, attend this holy ordinance systematically. My rule is to communicate, as I believe the apostles did, every Lord's day. They met together to break bread, not to hear sermons or sing hymns, but to commemorate the resurrection of their Lord."

THE COMPANY CHRISTIANS SHOULD KEEP.

Missioner Aitken said: "If you go into worldly society, except for the purpose our Saviour mingled socially with

the people, to save souls, you do it at a fearful loss—the cost of your spiritual life. Let me warn you against luxurious indulgence in selfish pleasures. They will ruin you. Rest assured that when this is why you enter into social gayeties they are wrong and damaging.

"Furthermore, dear friends, I do not believe in lazy Christians. It is impossible for a man to be a Christian and not be actively engaged in some kind of effort to lift souls up to God. Most persons turn their thoughts to the Sunday-school as the work to be done; but this is by no means the only work requiring your attention. There is visiting among the poor and neglected; there is much to be done in the prisons, almshouses, hospitals, etc.; but often the opportunity is within your own circle—nay, in your own homes. Should none present itself, go to God, and pray that He will show you what He wants you to do, and set before you an open door which no man can shut. Remember, this is important, for a man cannot maintain a healthy Christian spiritual condition without Christian work."

THE CLOSING SERMON OF THE MISSION

was based on the text, "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16 : 13). The preacher said: "My heart is in tender sympathy with young Christians, and Jesus is far more deeply sympathizing with them than any mere man. And to you I say, as I have found it necessary to repeat to so many, the great thing for Christians to do is to watch. We can never be too vigilant; we must always be standing guard. Some seem to think when they are converted that God is just going to start them on the Christian course, and they have nothing to do but to run, and they will reach heaven —like a watch that is wound up and runs without any

other aid. Man cannot become a moral watch, and be made to run by being wound up, because man is not a piece of mechanism. God puts within us His Divine principles and power, and we must use them profitably. It is only as we exert constant watchfulness over self and our enemy that we will be able to maintain our faith."

At the farewell service so many came forward to thank the Missioner and his helpers for the spiritual blessings God had vouchsafed through their labors, that not until near midnight did they leave the church. A full account of the interesting mission in New Orleans would fill a volume ; but the foregoing brief sketch shows that there, as in other cities, their labors for the Lord were not in vain.

CHAPTER XXXVIII.

FAREWELL SERVICES IN EAST ORANGE, N. J.

The Rink Crowded—The Addresses of Bishops Starkey and Potter—The Reply by Missionar Aitken—The Farewell Sermon—Three Thousand People Patiently Listen—The Closing Extempore Prayer—The Solemn Stillness.

On Friday evening, January 30th, 1886, the Rink at East Orange, N. J., was filled with persons who were anxious to be present at Missioner Aitken's farewell service in America. The Rev. Dr. Bishop, Rector of Christ Church, East Orange, had superintended the harmonious arrangements, and also arranged with the Delaware, Lackawanna and Western Railroad for a special train for the accommodation of persons who desired to be present at the service. The large number of people who arrived in their own carriages, and others who lived near the Rink, filled the capacious building. While the Bishops, clergy, and Missioners proceeded toward the platform the choir and people sang :

"All hail the power of Jesus' name !"

After the Lord's Prayer and the versicles the "Exhatabo te Deus" was said responsively. The lesson was read by Missioner Stephens ; the Creed was recited by the Rector of St. Luke's, Brooklyn ; and the Collects were read by the Rev. Dr. Applegate, of Newburg, N. Y. The prayer for persons going to sea was impressively said, and to the petition that the Missioners might safely arrive "at the

haven where they would be" was followed by a hearty "Amen." After the hymn,

> "Rock of Ages cleft for me,
> Let me hide myself in Thee,"

the Rt. Rev. T. A. Starkey, D.D., the Bishop of Northern New Jersey, congratulated the audience on such an immense gathering; paid a glowing tribute "to Christ Church Parish and to its Rector, the Rev. H. T. Bishop, D.D., and to all who had taken part in providing for us the treat of listening to the farewell words of the great Missioner, whom we all honor for his earnestness and boldness in preaching to us Christ and Him crucified, and in trying to save lost souls." The Bishop then addressed a few graceful and complimentary words to Missioner Aitken, that the same kind and beneficent Providence that brought him here would carry him back safely over the stormy and wintry seas to his family and home, and that he might long be spared to labor for Christ and the Church.

THE ADDRESS OF RT. REV. H. C. POTTER, D.D., LL.D.

Bishop Potter expressed his gratitude to the Bishop of the diocese and to the Rector of Christ Church for an opportunity to testify his appreciation of the work done by this great Missioner in New York for Christianity and the Church. This gathering reminded him of a gathering ten or fifteen years ago in Cooper Institute, New York, when his fellow-citizens assembled to do honor to a distinguished scientist—Professor Tyndall. And if it was right to honor the man of science, how much more the minister of God, who had given himself up to his Master's service and the salvation of his fellows. We may not all be of the same creed, but we can all join in the grand old hymn we have sung, "Rock of Ages;" and we are all bound together by a strong and indissoluble tie. The Bishop asked:

"What is the tie that binds us?" and in answer said: "It is our mother-tongue—the English language, common to us all—the tongue of Shakespeare, and of Milton, and, most of all, the language of the Bible, and of the Prayer-Book." The Bishop then paid a glowing tribute to Mr. Aitken, who had come among us, not to speak a new language or to preach a new doctrine, but to talk in our mother-tongue, and to preach the Bible and salvation. Shall we, then, thank the man of letters and science, and not honor him who has come and labored in the name of Christ?

Turning to the clergy, Bishop Potter said: "In your name and my own I thank him for all he has done for the Church. I shall not forget that there are others besides those of our own communion here; yet we are all brethren of one common Saviour, and gratitude to Him, faith in Him, love to Him, will bind us all yet more closely together. In honoring the servant of God we are not paying homage so much to the man as to the truth he has proclaimed; and we are here to listen to his last words that we may learn more of truth and duty." The Bishop referred to the well-known character in "Middlemarch," Garth, and quoted his expressive remark: "It is a great gift." So there was a great gift to all of us. It might be only a small piece of soil, yet it was of more worth than a fortune. The Bishop thanked God that He had given these brethren great gifts, and that we had shared for a time in their use and value. While here they had poured upon us streams of light, and had held up continually the figure of the cross for our admiration and faith.

The Christians of other bodies who had sympathized with Mr. Aitken's mission, and co-operated to make his labors efficient, the Bishop viewed as a token of the coming day when the truths that bind Christians together will be

seen to be much greater than the polity which now separates us. The self-effacement of the Missioners, and their persistent and constant presentation of Christ on the cross, should cause our hearts and our prayers to go with them back to England, to which we are by a new tie bound in fraternal love and fellowship. The Bishop's excellent address voiced the sympathies of the audience, and was followed by subdued applause.

Missioner Aitken's reply to the addresses was characterized by heartfelt pathos and his high appreciation of the kind words the two Bishops had spoken. He referred in eulogistic terms to the many kindnesses he had received since his arrival in America, and entreated the people to pray for him, and, when separated by the ocean, he would pray for them. During the reception of the offertory for the Church of England Parochial Mission Society, the anthem,

> "Now we are ambassadors in the name of Christ,
> And God beseeches you by us," etc.

was sung as a tenor and bass duet, and the large choir on the platform sang the chorus :

> "How lovely are the messengers that preach the gospel of peace !
> To all the nations is gone forth the sound of their words,
> Throughout the lands their glad tidings."

Missioner Aitken's text was : "I am not ashamed of the Gospel of the Lord Jesus Christ, for it is the power of God unto salvation to every one that believeth" (Rom. 1 : 16). In the introduction of the sermon the preacher set forth that the Hebrews, Greeks, and Romans all needed some external and mighty power to deliver them from Satan's bondage. He then showed : First, that the apostle was not ashamed of the cross, which was then analogous to the gallows, in view of the character of the spotless Saviour, who voluntarily suffered and died thereon. Second, the

solemn scenes of Calvary manifested the heinous nature of sin in the eyes of the Holy Lord God of Sabaoth. Third, through the Saviour's sacrificial death and mighty resurrection the sinner may see his sinful nature representatively nailed to the cross, and, through Christ's victory over sin and death, each who believes shall be delivered from the guilt and the dominion of sin, and be a new creature in Christ Jesus. There are deteriorating forces in man's nature, and when his eyes are open to see the need of salvation—when he feels his danger and misery—he can find no other source of comfort or instrument of safety than that furnished by the Gospel of Christ.

The preacher narrated striking illustrations of the adaptation and efficacy of the Gospel. The first was that of an eminent scholar who had read the Scriptures critically, but had no spiritual perception till Christ revealed Himself to him. Another was that of a young lady who was sorrowful and despondent, but who gave herself wholly up to Christ, and was immediately transformed. A third had reference to a man who led a vicious and abandoned life, but became renewed, and then sought to lead others to Christ. After the relation of incidents in connection with his own ministry, illustrating the Gospel's mighty power to save, the preacher exultantly said : " I am not ashamed of a Gospel that produces such results as these, and I don't want to make a change unless I can find something better.

" There is needed more spiritual power ; it is the Gospel only which can supply it. Men from the lack of power are brought down to dust. The young people need more power to raise them above the cares and sins of the world. This power comes from Omnipotence. We must obtain it from above. To bring the power near to us we must look at the cross, go to the cross, believe and receive the

Gospel in our hearts. On the cross I see sin in all its blackness, and love in all its fulness. 'God so loved the world, that He gave His only begotten Son.' What a depth of infinite love! It surpasseth comprehension! No plummet can fathom its depths!"

The preacher asks: "Is this Gospel that lifts man up from sin, from degradation, from death, and places him into actual communion with God, and reveals to him the glory of heaven the power of God to you? If it is not power to you, what is it?" As he drew his discourse to a close the preacher became more animated and emphatic, and he spoke with great enthusiasm and energy. The audience listened with rapt attention, and many eyes filled with tears. "My last message to my friends in America is, the Gospel of Christ is power. Reverend brethren, believe it. In spite of the scepticism that is in the world, in spite of science falsely so called, the science of the cross is power. There is no reason why every one here should not realize this power, and have within him the Omnipotent. My last word to outcast sinners is, there is power, life, for you. Into God's hands I commit you. We may never meet again on earth, but we shall meet, if we are faithful, in a purer world, where the thrones are set and the books are open. Remember that in this farewell service a stranger who is not altogether a stranger gave as his last words, the Gospel of Christ is a power to lift men up from sin, to save from sin, and fit for Christ and heaven."

In earnest words and in pathetic tone the preacher appealed to his hearers to avail themselves of God's almighty power, which alone can save from every form of sinful indulgence. He reasoned, entreated, and added appeal to appeal to any sin-bound hearer to look to what is symbolized by the cross of Jesus Christ for complete deliverance from the dominion of sin. With tearful eyes he came to

the edge of the platform, knelt down, and besought those at enmity with God to become reconciled to Him through the crucified, risen, and interceding Saviour, who manifested on Calvary that, while God hates sin, He loves the sinner, and provided plenteous redemption for all mankind. Many were moved, and tears of penitence flowed. The instant the preacher had closed his sermon—the pathos of which cannot be described—he again knelt down, requested all who were present to kneel down, and offered an extempore prayer imploring God by His own almighty power to save the penitent from the guilt of sin and from the power of Satan.

> "Almighty Father, bless the word
> Which through Thy grace we now have heard."

The Bishop of Northern New Jersey pronounced the benediction of peace, and after a solemn pause the Bishops, in their Episcopal robes, and the surpliced clergy stepped from the platform, and while passing through the centre of the crowded Rink the choir sang :

> "Arise and shine, for thy Light is come,
> And the glory of the Lord is risen upon thee."

CHAPTER XXXIX.

THE EVANGELISTS HOMEWARD BOUND.

Farewell Salutations—The Missioner's "God Bless You!"—Safe Arrival in England—Reception in London—Missioner Aitken's Opinion of the Church in America—Missioner Pigou's Impressions of the Church in America.

On Saturday, January 30th, 1886, a number of the friends of Missioners Aitken and Stevens, Mrs. Crouch, and Miss Parker went on board the City of Berlin. Among them were the Rev. Messrs. Rainsford, Wilson, Parker, Bonham, and a representative of Mr. Whittaker, J. F. Claus. The snow was falling and the atmosphere chilling, and on account of the dense fog the steamer did not move from the pier until nearly two hours after the time appointed. When the last warning of the bell announced that friends must part they shook hands and said "Good-by." As the steamer slowly moved from the pier those ashore hastened to the pier-head, and handkerchiefs were again waved and greetings repeated. When the whistle of the steamer for a moment ceased, Missioner Aitken said: "God bless you;" and the response, "Good-by," was heard in the distance. Slowly beloved faces were borne away; and when a prolonged "Farewell" could not be distinctly heard on board, handkerchiefs were again waved as fraternal signals. One fastened his white handkerchief to the top of his black umbrella, and waved it amid the falling flakes of snow until the Missioners on board the City of Berlin could

no longer be seen by their friends ashore. May we all meet on the celestial shore, where friends meet, but never part.

Soon all who are in Christ's Ark of Safety will pass their last billow of trial, and in unison sing :

" Into the haven of glory now we glide,
We're home at last, home at last.
Glory to God, all our sufferings are o'er,
We stand secure on the glorified shore ;
Glory to God, we will shout evermore,
We're home at last, home at last."

MISSIONER AITKEN'S RECEPTION IN LONDON.

Soon after the English Missioners arrived in England Missioner Aitken was tendered a reception in London. Eminent speakers welcomed his return, and many live Churchmen rejoiced to once more see his smiling face and to hear his earnest words. In reply to the address of welcome, Missioner Aitken said :

" From first to last our reception in America was most cordial, and the willingness to hear what we had to communicate made our work a great deal easier than we expected. The prejudices of Americans are more easily overcome than those of English people, when their convictions are aroused ; and directly they see that missions are really likely to be useful, missions will become a very popular institution. With respect to the spiritual condition of the Episcopal Church of America, there has been a great deal of earnestness and zeal in connection with that body, which, of late years, has been growing very rapidly ; but it has also been becoming more and more the Church of the upper-class people, and it lacks definite spirituality. There was a great indefiniteness of teaching and of apprehension of the truth. If ever a Church required the mis-

sion message it was the Episcopal Church of America. I believe that the mission there will mark an epoch in the history of that Church, and that from this time forward the evangelizing work will go on ; and I further venture to hope that the narrow spirit which has led them to hold themselves aloof has received a staggering blow. I believe that this mission has done one thing among many others that we shall all be thankful for : it has tended to break down the barriers between our Church and others. . . . I will ask you, dear friends, when you think of America, to join with me in pleading that those dear souls may be kept from the great sin of lukewarm Christianity."

DR. PIGOU'S "IMPRESSIONS OF THE CHURCH IN NEW YORK."*

In a comprehensive review of his Mission the Doctor says : "The keynote of the New York Mission was struck in the admirable address given to clergy and workers by Bishop Potter at the preliminary service in the Church of the Heavenly Rest. . . . I do not remember having ever heard words of greater sobriety and chastened thought than those to which Bishop Potter gave utterance. . . . In eulogistic terms, Dr. Pigou refers to the hearty co-operation of the Rev. D. Parker Morgan to make the services, under God, succcessful.

"Our prayer-meeting on Saturday evening in the church was the largest I have ever seen on the eve of a Mission. . . . We had throughout the Mission crowded and interested congregations. The attention was fixed and rapt. . . .

"Looking back on it all, we can say, 'The Lord hath done great things, whereof we are glad.' Many, if not all of us, felt that the work was really only beginning where we left off."

* Reprinted from the English *Churchman* in the New York *Churchman.*

CHAPTER XL.

EZEKIEL'S VISION OF THE RESURRECTION.

The Valley full of Bones—Sin-dead Souls Quickened—The South London Mission—The Bishop of Lichfield's Lay Evangelists—Financial Proof of Religious Vitality—The Late Bishop of Manchester—Missioner Aitken at Cambridge—The Parochial Mission Spreading—American Missioners Increasing—The Mission in St. Paul's Cathedral, Syracuse—Missions in Other Cities.

THE Prophet Ezekiel beholds a valley full of bones. Suddenly bone comes to bone, and each to its own socket. Flesh and skin cover them, but there is no life in them. The command is obeyed: "Breathe from the four winds, O breath, that these slain might live," and they stand upon their feet an exceeding great army. This is a vision of the resurrection of the body, for Jehovah says: "Behold, O my people, I will open your graves, and cause you to come up out of your graves" (Ezek. 37). According to the law of symbolic interpretation, the quickening of sin-dead souls is analogous to the resurrection of the dead body. St. Paul says: "You hath He quickened who were dead in trespasses and sins." . . . "If ye then be risen with Christ, seek those things which are above." Is not this analogous to the past and the present condition of the Church of England and her branches in America? A few years ago Bishops, Rectors, and Missioners prayed:

"Revive Thy work, O Lord,
Thy mighty arm make bare;
Speak with the voice that wakes the dead,
And make Thy people hear."

In answer to prayer many who were spiritually dead, by the Gospel's resurrection power were quickened into life. The mission armies of Immanuel unitedly cried to others: "O ye dead bones, hear the word of the Lord, and live!" They are becoming an exceeding great army, and are marching forward, gaining victory after victory. The last week in February, 1886, another mission on a large scale was held in South London. About one hundred of the Church of England Workingmen's Army Association paraded the streets, carrying lamps and banners, and invited the people to "come to the mission." As the Bishop needs at once two hundred and eighty more clergymen to meet the spiritual necessities of his diocese, he welcomes lay helpers. In the Diocese of Lichfield lay evangelists, headed by their devoted chief, are winning many souls to Christ. In highways, as well as in mission rooms, they proclaim the freeness and fulness of the Gospel. Artisans and workingmen, without forsaking their worldly calling, labor as district evangelists. The Bishop says: "We are now making special arrangements for the careful training of these men in scriptural knowledge and in the doctrines of the Church. They will be a great strength to us, working from their own homes among their own kinsfolk and acquaintance and neighbors."

LARGE CONFIRMATION CLASSES.

During the year 1884 eighteen thousand candidates were confirmed by the late Bishop of Manchester. In the parish of the Venerable Bede, the historian, the Bishop of Durham recently administered this solemn rite to more than one

hundred and thirty adults who were saved through the labors of the Church Army. Some of the candidates had formerly been drunkards and gamblers of long standing. One of them was rescued when on his way to a public house to obtain more drink to nerve him to kill his wife and two children, and then to commit suicide.

During the year 1885, at 1952 church centres, 202,983 persons were confirmed by their respective diocesans. And as the result of other parochial missions many will soon be added to the number.

A special mission of ten days has been held in St. Mary's, Hull. For some time previous to the mission a very earnest and vigorous work of preparation was carried on by a large body of laymen, consisting of members of the Brotherhood of St. Andrew and the Hull branch of the C. E. W. M. S. Cottage meetings were held almost in every court and alley in the parish, and many of them largely attended, there being as many as twenty of these meetings held in a week. The Missions preached by Missioner Aitken, since his return to England, include the mission in Cambridge; designed to benefit the professors and the students of its famous University.

"The number of persons who attended Divine worship in one district in London was only three thousand out of sixty thousand; and in others the attendants were not above one per cent of the population. The Right Reverend Prelate, in the course of his remarks, very properly insisted upon the great need of 'simple, straightforward, manly preaching, and more plain, expository sermons.' Dr. How further stated that one noble lady had offered him £2000 a year for the rest of her life in aid of mission preachers and mission rooms."

In England there is no lack of means for the support of the increasing number of Missioners still needed. Liberal

Churchmen now freely give of their substance, and sincerely sing :

> " Were the whole realm of nature mine,
> That were a present far to small.
> Love so amazing, so divine,
> Demands my soul, my life, my all !"

That the Church of England is financially awake, is evident ; for, according to the Year Book of the Church of England for 1885, in the twenty-five years, 1860–84, the voluntary contributions for theological schools and education of candidates for holy orders amounted to £528,653 ; for church building, restoration, etc., £35,175,000 ; for home missions, £7,426,478 ; for foreign missions, £10,100,000 ; for elementary education, £21,362,041 ; educational literature, £987,841 ; church institutes, £71,661 ; charitable works, £3,818,200 ; and for clergy charities, general and diocesan, £2,103,364—making a total for the twenty-five years of £81,573,237. In the year 1884, 78 new churches were built and 296 restored.

The Rev. H. Haslam, a Missioner of the Church of England, has conducted several missions in Canada, which have awakened great interest. Mrs. Haslam's services for women only have been daily crowded and greatly blessed.

THE WONDERFUL REVIVAL SPREADING IN AMERICA.

Since the date of the New York Advent Mission " Retreats" and " Missions" have been conducted in various cities, and awakened unusual interest. At the retreat in Christ Church, New Haven, Conn., the " Quiet day" for the laity, conducted by Father Grafton, was largely attended, and the results are cheering. The second mission in Calvary Church, St. Louis, opened by the Bishop on March 15th, was attended by large congregations. The " Quiet day" in Christ Church Cathedral, Reading, Pa.,

was conducted by the Rev. W. S. Rainsford. In Grace Church, Toledo, Ohio, the Mission was continued from March 10th to the 26th, inclusive. The Rector, Rev. W. C. Hopkins, preached a conversion sermon each evening, and afterward conducted a "prayer-meeting for those of every or no denomination." After the mission in Christ Church, New Lisbon, Conn., the Rev. C. S. Witherspoon, Rector, and the Rev. F. de Garno conducted a "Two days' Retreat."

In Nashville, Tenn., another successful mission has been conducted. It began with a "retreat," and was conducted by the Rev. D. Convers and C. B. Perry. The services were well attended and characterized by "a restful stillness." Special petitions were offered by different persons that "eight sons might be led to enter the ministry of the Church." Through God's blessing on the mission, the zeal of communicants was quickened; "prayer-made resolutions for amendment of life and self-consecration" were offered, and as a result of Father Convers's appeal to men to live a life of purity, a branch of the Guild of the Iron Cross was organized.

The mission in St. James' Church, Clinton, N. Y., the Rev. William De Lancey Wilson, Rector, the Rev. A. S. Crapsey, Missioner, made a deep impression on the whole community. In St. Paul's Church, Erie, the Rev. G. A. Carstensen, Rector, a successful mission was conducted by the Rev. E. A. Bradley, of Indianapolis, who is a gifted musician and an effective Gospel orator. In St. Luke's Church, Rochester, N. Y., the Rev. Dr. Anstice, Rector, the fifteen days' mission was conducted by Missioner Du Vernet, of Canada, and was largely attended. The services were churchly, and at the sermon for men only six hundred were present. At one of the celebrations of the Holy Communion three hundred and forty persons received the

sacramental "assurance of God's grace and favor." At the closing service of the mission thirteen hundred persons were present. The mission proved a blessing to a number of the city clergy and to many of their parishioners.

THE MISSION IN THE CHAPEL OF THE CHURCH OF THE HOLY TRINITY,

Philadelphia, Pa., the Rev. Dr. McKim Missioner, was one of great interest. To a crowded congregation of women the Missioner preached on "She hath done what she could" (Mark 14 : 8) and "Ye have done it unto Me" (Matt. 25 : 45). A sermon to men only was based on 1 Tim. 5 : 22. The texts of the evening sermons were: Matt. 20 : 16; Matt. 9 : 2; Phil. 2 : 12, 13; Mark 10 : 52; 1 Cor. 11 : 23; Rom. 8 : 2; Psalm 139 : 23, 24; Rev. 3 : 7, 8, 10; 1 John 3 : 4; Luke 16 : 2; Eph. 5 : 14; Job 33 : 24; Luke 23 : 33; Luke 7 : 50; Matt. 11 : 28; Joshua 24 : 15; 2 Cor. 9 : 15. Respecting the mission an eminent and a devoted Churchwoman says :* "The Missioner had private conference with about one hundred persons in the after-meetings; scores of backsliders were restored and nominal Christians quickened; and many turned for the first time from the world and from sin to God. Individual instances of benefit received, mentioned at the thanksgiving service at the close of the mission, were most interesting and remarkable. Certain it is, that all those who consecutively attended these services felt that it was good to be there, and that many who had not previously believed in them became converts to missions, at least to those conducted like the one at the Memorial Chapel, and marked, as that was, by quietness, reverence, and devotion.

"ELIZABETH N. BIDDLE."

* New York *Churchman*, March 27th, 1886.

On Saturday, March 27th, an eight days' mission was commenced in St. Paul's Cathedral, Syracuse, N. Y., by Bishop Huntington. A very large audience greeted the Missioners, the Rev. Fathers Field and Torbett, of Boston, Mass. A choir of one hundred voices led the congregational praise. Bishop Huntington named the mission "the alarm bell calling the sleepers to awaken." Daily during the mission at 7.30 A.M. the Holy Communion was celebrated; 9 A.M. morning prayer; 9.30 A.M. address and intercession; 12 M. fifteen-minute address; at 7 P.M. mission service, with sermon; addresses to men only on both Sundays at 4 P.M; to women only on Thursday. The mission cannot fail to receive His blessing who authorized the production from His storehouse of "things old and new." Bishop Huntington's great interest in parochial missions is described in "The Church Revived," Part II., Chapter VI. Missions have been held in various cities in other States, and the results have cheered Bishops, Rectors, and Missioners.

THE MISSION IN GRACE CHURCH, PROVIDENCE, R. I.

The Mid-Lent Mission in Grace Church was one of great interest. The Rector and Missioner, the Rev. Messrs. Greer and Bodine, heartily co-operated and unitedly labored. Dr. Bodine began the mission "in weakness and fear and much trembling," but was refreshed in body and soul by the successive services. The congregations were large and attentive, and many were benefited. The mission sermon preached each evening, on a few occasions was followed by an address by the Rector of great earnestness and spiritual fervor and unsurpassed eloquence. At the closing service, notwithstanding a snow-storm, there was not a vacant seat in the church. Everything of a "sensational nature" was avoided. There was no appeal

to the mere emotions, and no attempts to raise the feelings beyond the point where they can steadily be maintained. Through the mission the Rector, the Missioner, and people were cheered and benefited. The Missioner, in a description of the services, says : " Let us not be afraid of, but let us welcome, the mission movement." *

The recent parochial mission conducted by the Rev. Fathers Prescott and Gardner, in Grace Church, Indianapolis, has edified many, confirming their faith and deepening their devotion to the service of Christ.

The work of the mission in Calvary Chapel, New York, did not cease when the Rev. Dean Hart returned to Colorado. On Sundays and Fridays during Lent intercessory prayers were offered for seven specified classes of the community. The Rev. Mr. Tompkins and his people are greatly cheered by the continued influence of the Advent Mission. On Sunday, April 4th, the author was again present at

ST. GEORGE'S MISSION IN AVENUE A.

He was much cheered by the large attendance and the addresses and testimonies. After the close of the Sunday-school the Rev. Dr. Wilson and a few singers stood in front of Jefferson Hall, and sang several Gospel hymns. The snow was falling and the atmosphere chilly, yet a number of people who were passing tarried to listen. At the service in the hall the touching words of Dr. Wilson and other speakers made a deep impression. One man said : " Two years ago I kept a gin-mill at Tenth Street and Avenue B ; but God, through Christ, saved me and upholds me." Another man said : " I had a passion for gambling, and kept my wife in constant anxiety ; but now all is changed,

* *Standard of the Cross*, April 15th, p. 340.

the evil desire has departed, and Christ hath made me free." Several others testified that God saves from the power of sin, and keeps from falling all who put their trust in Him. The interest was so great that the services were not closed till nearly six o'clock. Lustily the people sang :

"Crown Him, crown Him, angels, crown Him,
Crown the Saviour King of kings !"

On Sunday, March 22d, the congregation at St. George's Church offered "special thanksgiving for the Divine blessing resting on the mission in Avenue A." The Rev. Dr. Wilson is efficiently aided by a band of lay workers.

At the Diocesan Convention of Long Island, held in 1884, the Bishop recommended that a Lay Helpers' Association be organized in the various parishes, after the manner of the London Lay Helpers' Association. In the Diocese of Long Island are twenty-five lay helpers, nine of whom were solemnly set apart by the Bishop on Sunday, February 14th, in the Church of the Redeemer, Brooklyn. Among the good results of the New York Advent Mission is the open door of usefulness for talented laymen, and the students of the General Theological Seminary. Practical Gospel work under the wise direction of Rectors would prepare students for greater efficiency as future Rectors, and enable them to avoid the sorrows resulting from unduly magnifying "the prerogatives of a Rector."

THE ENGLISH CHURCH ARMY OF LAYMEN.

Their usefulness having been fully tested, "His Grace the Archbishop of York," "the Lord Bishop of London," and the Bishop of Bedford have recently consented to be included among its patrons. Some time ago the Bishop of Bedford administered the Holy Communion to officers of the Salvation Army, of which General Booth is the courageous leader.

CHAPTER XLI.

THE BISHOPS OF THE DIOCESE OF NEW YORK.

Bishop Horatio Potter's Permission to Use an Abbreviated Liturgical Service—Bishop Henry C. Potter's Address to the Clergy—His Sermons to Women—"What is Personal Wholeness?"—A Striking Incident—Suddenly Saved—Suddenly in Paradise.

About fifteen years ago the Rev. Mr. Howell and the author visited the Rt. Rev. Horatio Potter, D.D., to obtain his permission to use an abbreviated Liturgical service at a mission in Grace Church, City Island, N. Y. The Bishop readily granted the request, saying: "But use only select prayers from the Prayer-Book." So soon as it was known that "revival services" were to be commenced in Grace Church, the Methodists had notice given to the children in the day-school that "revival services" would be commenced in the Methodist Church the same evening. The services in Grace Church were well attended, the people interested, and the Rector and Missioner encouraged. So far as the author knows, this was the first parochial mission held in the diocese of New York.

The Rt. Rev. Henry C. Potter's interest in parochial missions was manifested by his presence at the "retreat" at Garrison's, his timely address at the "preparatory devotional service" at the Church of the Heavenly Rest, his presence at the noonday service in Trinity Church, and

his farewell address to Missioner Aitken in the Rink at East Orange.*

Soon after his consecration Bishop H. C. Potter, D.D., convened his clergy in Grace Church Chapel, Broadway, and after devotional exercises solemnly set before them the importance of personal devotion, which is so likely to be interfered with by numerous parochial duties. He affectionately urged the clergy to set apart special times for self-examination, and earnest prayer for growth in grace, and for the critical study of the sacred Scriptures, in addition to the time spent in the selection of texts and the preparation of their sermons. The Bishop, who had been the Rector of Grace Church for many years, fully aware of the multiform nature of ministerial hindrances, knew how to judiciously advise his clergy not to be so much absorbed in routine duties that they forget or overlook their duty to promote their own growth in holiness. A portion of time spent each week as the Bishop suggested would not be time misspent, for it would greatly increase clerical usefulness and efficiency.

SPECIAL SERVICES FOR CHRISTIAN WOMEN.

In 1883–84 and in 1884–85 the Bishop delivered a series of sermons to women, "designed to be helpful to those who are engaged in the various ministries to the poor, the neglected, the unevangelized, the fallen, and the ignorant," to which women in our day are so largely devoting themselves. At each service the Bishop delivered an instructive address, after which the Holy Communion was celebrated. Christian women gladly received the wise suggestions of their Bishop, and heartily rejoiced that he was so deeply

* "The Church Revived," Part V., Chapters III. and XXXVII.

interested in the various forms of benevolent work in which so many Churchwomen are so devotedly engaged.

On Monday, February 1st, 1886, at 11 A.M., the Bishop held a service for women in St. Ann's Church, and delivered an address on "The Realm of Order." Monday, February 15th, the service was held in Church du Saint Esprit, and the subject of the address, "Ends and Instruments." Monday, March 15th, in the Church of the Ascension, the subject of the address was "Illusions and Ideas." On Monday, March 15th, the service was held in St. George's Church, Stuyvesant Square. The clergy present with the Bishop were the Rev. W. S. Rainsford, M.A., the Rev. Dr. Wilson, the Rev. Lindsay Parker, and Missioner Bonham. The Liturgical worship was led by the Bishop and the Rector. The responses were fervent, the singing was congregational, and the lady who presided at the organ played a subdued accompaniment.

THE BISHOP'S ADDRESS ON "WHOLENESS."

"In concluding this series of services," the Bishop said, "I shall depart from my usage hitherto—that has been to speak mainly of your work. I wish this morning to speak mainly of yourselves. And the reason for this is easily to be seen, for in a real and inevitable sense all human work must be partial and fragmentary. To go no farther than this great city, what can any one of us do but touch at a single point? And that is the difference between you and your work; for you are not a fragment; God meant you to be a whole. It is just here, as so often, that art becomes suggestive. In Caryatides the head and shoulders are sufficient to sustain a heavy weight. But you have something more to do than to bear burdens; and it is forgetfulness of this that spoils character. We say of one who is inefficient: 'He is only half a man!'

WHAT IS PERSONAL WHOLENESS?

"In answering this question I shall not disdain to begin low down. When I touch your hand or hear your voice I come into contact with something which is the only means you have of translating yourself to other people." Respecting physical powers, the Bishop said: "With women there seem to be two extremes—idolatry or neglect. Surely there is a golden mean. Those who are endowed with physical beauty are in danger of neglecting important duties. How much time many spend attending to their finger ends! But women have a finer instrument than the body. It is the power that says: 'Intelligo,' 'I know,' 'I perceive.' Included in the mental powers are (*a*) perception, (*b*) comparison, (*c*) reflection. And wholeness means supremacy in the exercise and development of the spiritual faculty."

HOW MAY WHOLENESS BE DEVELOPED?

The Bishop referred to the ten lepers whom Christ had healed of their malady, and pointed out what was deficient in the nine who obtained what they wanted, but needed something more. The one who expressed gratitude saw in Christ the image of the Divine. Through faith he was made whole. That is supremely the office of faith. We smile at faith cures, because this is an age of *un*faith, and that is the Protestantism of an age of unbelief!

In closing his admirable and instructive address the Bishop said: "Give to the Master's service a whole womanhood. May Lent help you to do it."

The Bishop's series of sermons to women were listened to by large congregations. At St. George's the floor of the capacious church was nearly filled. The excellencies of the sermons were highly appreciated, and have proved

profitable to many. After the address on Monday, March 15th, the Holy Communion was celebrated. While the communicants were receiving the consecrated bread and wine the lady at the organ softly played successive tunes, which recalled the soothing words of familiar hymns. And when the "Gloria in Excelsis" was sung, "We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks unto Thee, for Thy great glory, O Lord God, heavenly King," in grand and melodious soprano, ascended to the right hand of the Majesty on High.

Should any of the Christian women helpers read "The Church Revived," the following incident, related to the author by the Bishop of Bedford, England, may move them

NOT TO PROCRASTINATE PRESENT DUTY.

Mentally visit St. Pancras' Church, Euston Road, London. The Archbishop of York is preaching an earnest Gospel sermon. In closing, he urges all present to avail themselves of the privileges of the mission, which to some may be the last call of mercy. A Christian worker notices a young woman whose countenance indicates that she is deeply impressed, but that her soul is not at rest. After the service the lady speaks to her, saying: "Do you know the Lord Jesus as your personal Saviour, and are your sins forgiven?" The young woman answers: "I have no assurance that my sins have been pardoned." After instructive conversation the lady invites her to call at her residence. At the time appointed she does so, and is cordially received. The lady reassures her that Christ is the only and all-sufficient Saviour, and that whoever confides in Him He will save to the uttermost—fully, completely, and eternally. The visitor now believes this truth, and is moved to trust henceforth in His saving power. Suddenly her sin-burden departs, her soul is now serene, and

her face is radiant. The lady gives her the Bible containing the record that "God hath given to us eternal life, and this life is in His Son;" and with the testimony of Him who is faithful and true in her hand, and the assurance that He has forgiven her sins written on her heart, she leaves the house.

SUDDENLY SAVED! SUDDENLY IN PARADISE!

Suddenly the young woman believed in Christ, and called Him, "My Saviour!" But alas! suddenly a carriage runs over her. Her body is painfully bruised; but her spirit is serene. Strangers carry her to the nearest hospital, and her case receives immediate surgical attention. But though she cannot live long—and of this she is conscious—she is calm even in the presence of "the king of terrors," for He in whom she trusts is death's mighty Conqueror. The Bible containing the record that "God is love," and that whoever shall call on the name of the Lord shall be saved, she gives to her nurse. Soon she departs in peace. How serene her countenance! The day following her departure from this life

THE LADY WHO HAD GIVEN HER THE BIBLE

makes her usual visit to a ward of the hospital. Instantly a nurse approaches her, saying: "There is a Bible of yours here." As the lady expresses surprise, the nurse hands it to her, saying: "It was left by a young woman who was brought here last night suffering from an accident. She had been run over by a vehicle, and now she is dead." The lady opens the Bible, finds her own name written therein, and is much surprised. With suppressed emotion she asks: "Did the young woman say much after she was brought to the hospital?" The nurse answers: "All she said was, 'I thank God the accident did not

occur on Monday' "—the day before the Bible had been given to her. Great, indeed, was the lady's joy that she had heeded the inward voice, saying :

"GO SPEAK TO THAT YOUNG WOMAN !"

and that before the young woman departed she expressed gratitude for mercy vouchsafed. This doubtless incited the lady not to procrastinate present duty, and to tell the penitent sinner : " Christ died for your sins, and you with Him was crucified. He rose from the dead, that the condemned might be justified, and in your Representative you also arose. He ascended to be enthroned as your all-sufficient Advocate, and in Him each believer is seated in the heavenly places in Christ Jesus !"

CHAPTER XLII.

FATHER OSBORNE AT TRINITY CHURCH.

The Battle of the Cross of Christ—Description of the Preacher—The Ministers the Times Need—"The Church must be Wide and Flexible in its Methods"—"The Armory of Heaven is not Empty."

THE Rev. Father Osborne, of the Society of St. John the Evangelist, Cowley, England, on Monday, April 12th, 1886, commenced a noonday mission to men in Trinity Church, New York. After prayer and the hymn, "Rock of Ages, cleft for me," the Missioner selected for his text: "But we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness" (1 Cor. 1 : 23). The introduction of the sermon set forth that men generally take delight in witnessing a fight, either between men or boys. Though some may mentally wish that some person would separate the combatants, they allow the fight to go on, and mentally conclude which of them will be the victor. When two nations are in a state of conflict we read with avidity the daily papers describing the progress of the battle. There is within us a power to contend and a desire to fight. "A child," said the preacher, "whom I was baptizing, as if unwilling to receive the symbol of the warfare from which human nature shrinks, struck out his little hand just as I was about to make upon his forehead the sign of the cross." The subject of the sermon on Monday was:

"THE BATTLE OF THE CROSS IN THE INTELLECT.

The preacher said: "If we leave out what is meant by 'the cross of Christ' from the life of Christ, His life is nothing more than the life of an ordinary man. But Christ's life and death were a revelation of God's good-will toward man." The preacher set forth that each person is called to take part in the battle of the cross of Christ, from which no one may be excused. This battle is (*a*) a battle of humility, (*b*) a battle of suffering, (*c*) a battle inspiring hope, (*d*) a battle that brings a sure reward to each who accepts the Godhead of Christ, obeys His commandments, and "continues Christ's faithful soldier and servant until his life's end." Father Osborne's sermon on Tuesday described "The Battle of the Cross in the Soul;" Wednesday, "The Battle of the Cross in the Body;" Thursday, "The Battle of the Cross in the Home;" Friday, "The Battle of the Cross in Business;" Saturday, "The Battle of the Cross in Society."*

"Jesus calls us; o'er the tumult
Of our life's wild, restless sea,
Day by day His sweet voice soundeth,
Saying, 'Christian, follow Me.'"

THE BATTLE OF THE CROSS IN THE SOUL.

Father Osborne's sermon to business men on Tuesday was based on Ezek. 17 : 14: "Behold, all souls are mine, saith the Lord." The introduction showed wherein the functions of the soul differ from those of the mind; for the intellectual eye perceives, but the soul loves or hates; and because the life of the soul is deeper and more intense than the life of the mind, in popular phrase we say

* From the author's report in the *Independent* of April 22d.

of one man "he is a noble soul;" but of a mean man "he has no soul." The sermon set forth that the battle of the Cross in the soul is more formidable and the conflict greater than in the intellect, and specified the difficulties of the struggle, and how to overcome them.

The Saviour of men was the model man; and His human intellect, and soul, and will always harmonized with the Divine will; and He expressed His acquiescence, saying: "Thy will, O Lord, be done." It is a great achievement for a man to yield his will to the will of God, and to learn at the cross of Christ how to find rest for his agitated soul. God gave man freedom of will to choose or to refuse, in order that he might not be a mere human machine, destitute of the power to love what he admires, and to repel what he hates. With great fervor and fluency the preacher emphasized the blessedness of harmony between the human will of man and the holy will of God. Whoever sincerely says, "I delight to do Thy will, O God," his soul revolves in the sphere of celestial harmony, and he hears the mandate: "Peace, be still."

"As of old, apostles heard it
By the Galilean lake,
Turned from home, and toil, and kindred,
Leaving all for His dear sake."

THE BATTLE OF THE CROSS IN THE BODY.

The sermon on Wednesday was based on Phil. 3:18, 19; and in scathing tones the preacher denounced certain sins, and their blighting effects on the body and mind of whoever lives to gratify his lower nature. With great plainness, combined with great prudence, he alluded to sins committed by young men, men of middle-age, and men of maturity; and showed that men whose primary object of life is pleasure are the most wretched of their

race. The judgments of God that overwhelmed sinners in times past were cited as solemn warnings to those who live to gratify the passions, and who mind only earthly things; and he thanked God that in the battle of the Cross with bodily appetites he had given many strength to conquer and march heavenward, singing:

> "In our joys and in our sorrows,
> Days of toil and hours of ease,
> Still Christ calls, in cares and pleasures,
> 'Christian, love Me more than these.'"

THE BATTLE OF THE CROSS IN THE HOME.

Father Osborne's sermon on man's domestic duties was preached Thursday, and was based on the command: "Go to thy home, and tell what the Lord hath done for thee" (Matt. 5 : 19). The Gospel, said the preacher, teaches the oblation of self for the good of others. Christ sacrificed His all for us, and His Cross teaches us to put self away, and to bring every faculty of mind and body into subjection to Christ. The preacher said that if he had a daughter, and a gentleman should ask his consent to marry her, the first question he would ask him would be: "Where do you propose to live?" If he should answer, "At a hotel or a boarding-house," under no circumstances would he consent that his daughter marry any man who could not provide a home for her, however humble. He said that to live at hotels or boarding-houses might save some trouble, but life where children are not welcome is not "home life;" and a place where children are not welcome is not a home. . . .

> "Jesus calls us from the worship
> Of the vain world's golden store,
> From each idol that would keep us,
> Saying: 'Christian, love Me more.'"

"THE BATTLE OF THE CROSS IN BUSINESS."

The sermon was based on the Saviour's declaration: "A rich man shall hardly enter into the kingdom of heaven" (Matt. 19 : 23). Father Osborne said his text did not teach that it is impossible for a rich man to be saved, but that he can be saved only as the result of a struggle with mammon. He alluded to the desire to be wealthy, as contained in the expressions: "If I were rich," and "When I am rich," etc. The necessity of the conflict may be seen: First, in the fact that the end of true life is the soul rising to God; and man's life in every relation should lead to this. Second, man's life in his business is disappointing, and the world deceives him. Money-getting is so absorbing that many say: "I have no time to attend to religion. Money is close at hand; God is far away." Others, who are making haste to be rich, say: "I have no time to attend to statesmanship;" and unprincipled men are among those who attend to the civic affairs of the city. Money-getting is also demoralizing; whether it need be is another question; but, as a matter of fact, contact with that which is less than ourselves cannot elevate; and so minds gifted, noble, generous, become feeble, dwarfed, contracted. And from this follows a lower standard of right and wrong.

The question asked is not, "Is it right?" but "Will it pay?" "Is there any money in it?" In order to be rich many stoop to "sharp practice" and acts of "low cunning," and to gratify selfishness commit deeds of cruelty. The greatness of a financial transaction does not make the action right. The preacher referred to the commercial gambler who "waters stocks," and to the man at Five Points who "waters milk;" to the man who makes a contract, but fails to keep it; and, to show that trifling acts

lead to great dishonesty, he referred to the man who occupied a position of trust in Boston, who stole a fellow-employé's banana; and the number of clerks in the establishment looked up to the man who was guilty of petty theft as their model of integrity! Even some who profess to be religious have taken a low view of business honesty. To stand alone among business men and shun dishonorable transactions involves a real conflict. In closing the sermon, Father Osborne alluded to the result of money gained wrongly. He mentioned the story concerning the history of the thirty pieces of silver, the amount received by Judas as the reward for his treachery; the curse of sacrilege; the warriors who placed their bullet-shattered banners on the altar, after which they were suspended in the church as sacred relics of fierce conflict with foes. He showed that, at last, not he who has been admired and flattered will receive the crown of victory, but "he that overcometh." In tones of intense earnestness he implored his hearers to faithfully fight the battle of the Cross in their commercial transactions, that they may exclaim: "I have fought a good fight;" and, when Christ appears, receive the crown of life that fadeth not away.

"Jesus calls us: by Thy mercies,
Saviour, may we hear Thy call.
Give us hearts to Thine obedience,
Serve and love Thee best of all."

THE BATTLE OF THE CROSS IN SOCIETY.

The closing sermon of the series was preached Saturday, April 17th, and based on the Saviour's words: "Whosoever will come after Me, let him deny himself and take up his cross and follow Me" (Mark 8 : 38). After reading the context, Father Osborne asked: "Has any one ever realized the ideal in these words?" St. Paul, contemplating

Rome, then the city of the world, and the cross of Jesus, said : "I am not ashamed of the Gospel of Christ ;" and that gallant soldier of Christ, having fought the battle of the Cross in His own mind, and soul, and body, fought it also in society.

The sermon set forth, first, that in society the battle has a field, unlimited in extent, and its influence meets us everywhere. The mind bows before it, and the soul is sacrificed to it. Its maxims rule the home, and, in some degree, control even business.

Second, the battle of the Cross is a great battle ; for here personal interest is brought to bear, and the results of personal influence are lasting for good or for evil.

Third, the influence of society is antagonistic to the Cross, for it lives for this world, it is luxurious and selfish, it refuses to take trouble, and is characterized by laziness and luxurious indulgence, and will not practise self denial.

Fourth, the battle of the Cross in society is a solitary battle. In this is its chief hardness. Even apart from those who are known as religious people, the combatant must stand forth and contend alone ; and he requires great moral courage to patiently bear the accusations that he is proud and self-righteous. Because you will not accept the maxims of society, nor court its friendship, and will shield your home from "the fast man," and refuse its methods of business, and despise its luxury, you will be thought and called "a fool ;" and society will not forgive the man who holds it in contempt.

The preacher urged the Christian to fight manfully the battle of the Cross in society with hopefulness, for there is power in it ; and gave illustrations from sacred and secular history what one person, by God's strength and in

Christ's name, might do, as illustrated by Jeroboam, and by Telemachus, through whom the cruel slaughter at the Coliseum in Rome was brought to an end. When a young man, the preacher was an unbeliever; but through the influence of a layman his mode of life was changed.

He encouragingly said: "This battle of the Cross in society is not really solitary," for to sustain us we have the Communion of Saints; and referred to the seven thousand who had not bowed to the idol Baal in the days of the Prophet Elijah, who was not left to contend alone. The faithful Christian warrior has the presence of Christ, who first fought this battle with society. At the final review the victors will be recognized by the King of kings, and receive the crown of victory.

"Nearer, my God, to Thee,
Nearer to Thee,
E'en though it be a cross
That raiseth me."

The devout attention of the large congregations in Trinity Church who listened to Father Osborne's sermons on "The Battle of the Cross of Christ," the opposing forces, how to overcome them, and the certainty of final victory, made it evident that when a preacher depicts the sins committed by persons before him, and faithfully but kindly warns them of their guilt and danger, that they may be cleansed from the former and escape the latter, they listen with both patience and gratitude. Thus saith the Lord, "Preach the preaching that I bid thee," should be every preacher's motto; for he is not responsible for the nature of his message, but only for its faithful proclamation. The specifications of the consideration that husbands should show to their wives were of a very practical character. The iniquity of pre-natal murder and the guilt of the murderers were fearlessly proclaimed. Married or

single men who perpetuate "the social evil" were depicted as meriting execration. To different classes of domestic transgressors he did not "prophesy smooth things," nor cry "peace, peace, when God hath not spoken peace."

A DESCRIPTION OF THE NOONDAY PREACHER.

Father Osborne appears to be about fifty years of age, and six feet in height. He has a high and intellectual forehead, blue eyes, an oval face, a florid complexion, and a benevolent countenance. His iron-gray hair is closely cut and his beard closely shaven. He stands very erect, and his countenance indicates that he possesses great decision of character. He commences his sermon in a subdued, musical tone, and gradually increases its volume until it fills the building. With an English accent, he increases in rapidity of utterance, and continues his discourse in a high monotone. At times his intensity gives a degree of roughness to his tones, but does not destroy his distinctness of enunciation. Generally he expels more breath than is converted into pure tone—which is one cause of the "clergyman's sore throat." His antithesis is more frequent than his climax. He makes use of very few gestures, but with each hand gently holding the moulding of the pulpit, he emphasizes successive sentences by a movement of his head and shoulders. At times his manner is magisterial and his tone commanding, and his intense earnestness and inflections indicate that he believes the truthfulness of every word he utters. Speaking with "the force of personal conviction," he arrests and holds the attention of his hearers. They listen as if spellbound. Combined with his apparent sternness is a spirit of tenderness; and as Christ's ambassador, responsible to God for the mode in which he delivers His message, his manner and tone indicate that his soul yearns to benefit his hearers, and that

the Holy Ghost may move them to be wise in this their day of visitation, and not "neglect so great salvation."

A few clergymen were included among the venerable bankers and smart-looking brokers, and the various representatives of commerce who attended the daily services. The singing was congregational, and very hearty. The prayers were short and appropriate, and the sermons produced a deep impression. In "Old Trinity" Gospel warnings and entreaties have been earnestly and faithfully sounded, and business men have heard "precept upon precept."

THE KIND OF MINISTERS NOW NEEDED.*

What is called the spirit of the age—the common mould and movement of this generation; its dominant aims; its prevailing tempers and modes of life; its materialistic way of looking at the realities of being and destiny, of life and death, of sin and holiness, of probation, responsibility, eternal judgment; its self-indulgence, mammon-worship, and passionate greed for pleasures that make up the life of the flesh that withers with the grass and wanes with the sun—alas! how all these have smothered, depressed, distorted, deadened our Christian conscience, and walled up the path that leads to heaven and to God! Ah! were fivescore John Baptists and as many Pauls sent among us, crying in the highways and byways, and working by methods which, because of their strange zeal and courage, were deemed by slumbering thousands irregular, spasmodic, extraordinary, they would not be too great a company to arouse the indifferent, the doubting, the sleeping masses around us. It were well if both could be done by stated and ordinary means; but alas! experience shows they

* Address of the Rt. Rev. A. N. Littlejohn, D.D., at the close of the mission at St. Luke's, Brooklyn.

cannot. Our fallen and wayward nature must be dealt with in all its moods, in all its liabilities.

THE CHURCH MUST BE WIDE AND FLEXIBLE.

The Church must be as wide and flexible in its methods as the nature which it would lead to Christ. Sin creates emergencies; Satan plies us with extraordinary temptations; the world and the flesh press upon us in strange and unlooked-for ways; the Divine life within us passes, at times, under shadows, way out into a darkness that drops upon it we scarce know how or whence; the chariot wheels of the Spirit that drove smoothly enough beside the water-courses of salvation now and then refuse to move along the stony road of hearts alienated from God, or stick fast in the deep mire of indifference or ungodliness. At such times what shall we do? Shall we fold our hands and cry out that evil has got the start of us, and we cannot overtake or check it? Shall we admit that the militant host of God's elect is outflanked, that the Church, the one witness through the ages of the power of a supernatural redemption, the one pillar and ground of the truth which alone can make us free, and in our freedom alive once more unto God—shall we admit that it is without discretion or resource to cope with such emergencies? God forbid!

THE ARMORY OF HEAVEN IS NOT EMPTY.

The needed weapons are always there, always waiting upon the courage and valor of Christ's true soldiers and servants. Never was there a war yet that strained a nation's life that had not its campaigns, its strategies, its risks, its perils, its victories outside and even contrary to accepted, ordinary rules of fighting. Shall it be said that the mightiest, most desperate and prolonged of all con-

flicts—that of the incarnate, crucified Son of God with a world dead in trespasses and sins—that in which we enlisted when we took the sign of the cross in baptism, and some of us took again in a certain special and awful sense when we were set apart to the ministry of reconciliation—shall it be said that this in which all other wars are swallowed up, and on which hangs the destiny not merely of individual souls, but of the universe itself, is the one exception that allows no fighting that is not squared to the line and plummet of custom, of fixed rules, of unvarying traditions? . . .

TANGENT MOVEMENTS NOT TO BE FEARED.

The Church, which is one and the same in its essentials, through all time has been speaking to you, though in unwonted tones and by extraordinary methods. Through it all it has spoken by the lips of its own validly-commissioned ministry; washed and fed you after a spiritual manner by sacraments instituted by its own eternal Head and ordained by Him to convey the same unchanging grace; drawn from the Holy Scriptures—the one immutable and inspired record of the Word of Life—the one perpetual charter of its own authority and work among men; and used devotions and prayers which, however free and fervid, have been pitched on the key-note and conformed its spirit to its own majestic and hallowed Liturgy. Because this Church is what it is, and has what it has, there is no ground to fear the fullest play and counterplay of its centrifugal and centripetal forces. The centre is always sure; we always know where that is, so long as we know where Christ is, and so long as our grasp is fixed upon the order, the sacraments, the discipline, the worship which He instituted, and with these upon the fundamental aims and processes of the spiritual life of which He is the one

everlasting Source. Tied to this burning, immovable centre, standing behind these sure safeguards planted around it, we need not fear the tangent movements, the extraordinary instrumentalities for the conversion or quickening of souls, however they seem to sweep off in abnormal circuits through the desert wastes of an evil world. . . .

It were easy to show that our very manual of worship, the Book of Common Prayer, with all its majesty of tone, and reverence for order, and fixedness of arrangement, abundantly provides for seasons and methods of special work for souls. The fact is, and let us all understand it, the Church is seeking to recover and bring to the front more and more gifts and powers which have gone to rust for lack of using. She is rounding out, more and more, her own consciousness, and, with that, her modes of worship, her styles of preaching, her methods of practical activity, so as to bring them all up to the level of her always Catholic heritages. She is for all men, and to all she must speak. She is for the ages, and to each she must present Christ as the fulness of Him who filleth all in all.

THE MISSIONERS OF PAST AGES.

What you have witnessed . . . is as old as God's covenants and dispensations for reclaiming man to Himself. Go read the ancient prophets of Israel, whose message ran like a track of fire through the home, and market-places, and shrines, and hearts of God's people when smitten with strange idols and sunk in ignorance and sin. Go read the records of the apostolic and sub-apostolic ages of the Church ; turn the leaves that tell you of Chrysostom, and Boniface, and St. Anthony of Padua ; of the Bernards, and Wycliffes, and Luthers, and Ridleys, and Latimers of other days. Recall the labors, the missions of the first and

second generations of preaching friars, who travelled from city to city, from hamlet to hamlet, from country to country, barefooted, half clothed, unfed, unpaid, in outward guise beggars, and preached to "all sorts and conditions of men." "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

CHAPTER XLIII.

TIMELY PREPARATION FOR A MISSION ESSENTIAL.

Miscellaneous Services not a Mission—Before the Mission—During the Mission—After the Mission—Applications for Missioners—The Rev. Father Hall—His Judicious Advice—The Bishop of Bedford—"A Mission is a Beginning, not an Ending."

A PAROCHIAL mission is a series of Evangelistic services, but any series of services is not a parochial mission. In some churches a series of sermons have been preached by different clergymen night after night; but while they were rhetorically excellent, as they were not "homogeneous," but "miscellaneous," one more or less neutralized the impression of the other; and as the results that usually accompany a mission were not apparent, disappointment was the result. Moreover, some Rectors have desired a mission, hoping that it might suddenly elevate the parish from chronic depression to the height of spiritual prosperity! But in order that a mission prove successful, the conditions of success must be complied with. (*a*) Before the mission earnest prayer should ascend that God's blessing rest upon the effort to be made to promote His glory. (*b*) During the mission the prayers and hymns and sermons should harmonize with its specific object, and be a concentrated spiritual force to influence the intellect, to admire the Saviour's glories, the heart to supremely love Him, and the will to choose Him as the Almighty Deliverer from the

guilt and penalty and dominion of sin. (*c*) After the mission the Rector should faithfully labor to deepen the impressions which, through God the Holy Ghost, the Missioner may have made, remembering that conversion is not justification, nor sanctification, nor glorification, but turning the back upon Satan and the world, and the face toward God and heaven.

The prodigal son resolved (*a*) to turn his face toward home; (*b*) he took the necessary steps to reach it; (*c*) his father gladly welcomed him, and freely forgave him; (*d*) he was clothed in comely raiment, and (*e*) partook of the feast provided. So, whoever is converted through a mission needs the assurance of forgiveness; his Saviour's robe of righteousness; constant refreshment through God's appointed "means of grace," and the spiritual invigoration of the Holy Eucharist.

A mission, therefore, is not a clerical galvanic battery that will energize the feeble limbs of a "feeble parish." And Rectors who desire the aid of a Missioner, from a timely and judicious letter by the Rev. Arthur C. Hall, of Boston, Mass.,* may learn what not to expect if due preparation for a mission has not been made, and what to hope for if the conditions of success be complied with.

PREPARATION FOR MISSIONS.

"The stream of applications which I have received from all parts of the country with regard to parochial missions since the Advent Mission in New York seems to warrant a few words gathered from experience as to the conditions which alone can make a mission of true and lasting benefit. Many clergy seem to think that a mission is a panacea for

* New York *Churchman*, March 26th, 1886.

all ills, a sort of patent medicine lately added to the ecclesiastical pharmacy, which may be administered in much the same way, whatever the disease to be cured, or whatever the circumstances of the suffering parish. In illustration of my meaning, I will cite three instances of applications, which seem to show a misconception of the real nature of a mission. I have lately been asked to provide for a mission in a large city in a distant State, at two weeks' notice, this being the length of time allowed both to the preacher and to the parish for preparation.

"In another State I have been begged to conduct a mission either for two weeks or for two days. In most places, large and small, where a mission is contemplated, the suggestion is made that a daily noon service for men would be very desirable, because this met with marked success in Trinity Church, New York.

"With reference to misconceptions—of which these may be taken as samples—may I say that a considerable experience in the conduct of missions, both in this country and in England, has made the following points perfectly clear to my brethren and myself:

"1. That the results, so far as man can judge, of a mission are generally in proportion to the thoroughness and continuance of the previous pastoral work in the parish. A mission is in no sense a substitute for diligent pastoral work, nor can the work of years be done by accumulation in twelve days. In parochial missions, especially, is the saying realized: 'One soweth and another reapeth.' The mission priest is called in when the parish priest has done his best.

"2. Moreover, that lengthened immediate preparation for a mission is of the greatest importance. I see no reason to modify the rule laid down in a paper we put forth some little time ago on the subject of 'Parochial Missions,' that

'the preparation should in no case be less than three months.'

"3. That the greatest elasticity should be allowed in the arrangement of plans, no stereotyped order being followed, but all distinctly adapted to the actual circumstances and possibilities of the place.

"4. That the duration of a mission should, if possible, be lengthened rather than shortened from the customary ten or twelve days. On the second Sunday many people whom you desire to influence may be expected to attend the services for the first time, drawn by friends or by curiosity.

"If the mission was of longer continuance, the services and instructions could be more varied, and not quite such high pressure maintained throughout the whole time. But, practically, three Sundays mark the limit for which a mission preacher can be secured."

A MISSION IS A BEGINNING, NOT AN ENDING.

The Bishop of Bedford, England, gives most excellent advice to Rectors who desire a parochial mission: "It is a serious thing to resolve upon a mission in one's parish, and needs much serious thought. It is bringing a very powerful force to bear upon one's people, and they will be the better or the worse for it. It cannot leave the parish as it finds it. To invoke this powerful force lightly and carelessly, without definite aim and purpose, and without a distinct grasp of the practical working and ultimate results of a mission, is to make a fatal mistake. A man who, conscious of his own defects, and of the unsatisfactory state of his parish, fancies a mission will set all to rights, and do a large part of his work for him, is only preparing for himself disappointment, and for his people something worse—namely, the hardness of rejected grace and

the deadness of burnt-out excitement. The first thing to be thoroughly conscious of, in weighing the question 'Shall I have a mission or no?' is the fact that a mission will inevitably stir up plenty of mud, bring to light plenty of hidden evil, and carve out plenty of future work. If a parish priest says, 'I long to know my people better; I long to get at their true wants, to understand their true difficulties, to be brought face to face with their real inner life; I am getting into a groove, working by routine, failing to touch whole classes, such as the laboring men, the young lads, the rich and prosperous; I long for more true, living, self-denying work; I feel myself capable of it, and, God helping me, I do not mean to shrink from it'—if a man speaks thus, I would say: 'You are the man to have a mission in your parish!' A mission (it cannot be too strongly enforced) is a beginning—not an ending. It is a gathering-up of work for years to come. It is an attempt to lift the whole parish up to new life, and earnestness, and loving labor.

"We will suppose the question, as to having a mission or no, settled in the affirmative; the next point is to secure a Missioner. You had better wait to get the right man than get the wrong man because you do not like to wait. But it is not always easy to say who is the right man. Certain qualifications, however, are obviously necessary. He must be a man of deep religious earnestness, and of some power and force of character; he must be wise and loving; he must be one whom you can trust, and whom you can bid your people trust; he must preach and speak with readiness and simplicity; and he must be strong in health and voice. If you have any friend answering to this description, secure him for the earliest time he can give you. . . .

"But the time is drawing near, and now everything will

depend upon the nature and the thoroughness of the preparation. And that again will depend upon the spirit in which it is undertaken and carried out. It is no work which can be done by mere excellence of machinery. Organization is necessary, but organization is nothing if there is wanting a spirit of love and devotion. Warm hearts, full of sympathy, full of godly ardor, full of holy self-sacrifice—these are the only things worth organizing. Of course you cannot have any amount of these to order; but if you can command none, I should very much doubt the wisdom of holding a mission at all. You are, however, sure to have some such loving, earnest, self-denying workers in your parish, and even two or three can do great things at such a time. And the presence of one who has had experience elsewhere in the work, even if only visiting the parish for two or three weeks before the mission, is often a great blessing and a great help to others whose hearts are willing, but whose knowledge is scanty, and hands are clumsy. . . .

"It is of primary moment that the tone of the mission should be that of gravity and earnestness, and not of bustle and excitement. The calm, simple solemnity, which would naturally follow the realization of God's presence and of a work done solely for His glory, is what should mark the whole progress of the mission. . . . On this point one may learn much from J. H. Newman's remarkable sermon on 'The Religious Use of Excited Feelings,' and on 'Religious Emotion,' although we are presumptuous enough to hold that this great thinker and writer minimizes the province of the emotions, and assigns to them almost too limited a sphere of influence in the daily life of the Christian. Be this as it may, the spirit of the mission, even if some amount of chastened excitement is inevitable, should be calm, prayerful, earnest, and real.

Above all, the mission must be wholly practical. Unless the outflow of the emotions be instantly guided into practical channels, there is great danger of a mere wasteful and harmful inundation. It is this that makes the inculcation of definite practical resolutions so helpful in a mission. It is this that makes it so absolutely indispensable to bear in mind from the very first that you are gathering up material for long after-work, and that those awakened to deeper seriousness by the prayers or preaching of the mission week must not be allowed to drop, but must be classified and trained, and led on, by Bible classes, Confirmation classes, communicants' classes, and, above all, by much quiet personal intercourse, to the full stature of Holy Christian manhood.

"Years pass by. The parish priest looks back to the time of his mission. What fruit can he discern as still abiding? At first there was much promise. But now? Well, perhaps he was too sanguine. He will have his disappointments. Yet, if his mission were a wise laying of the foundation, and he has been a wise master-builder in his after-work, he will be able to point to here one, and there one, simple, quiet, godly souls, who have learnt the deadliness of sin, who have grasped the comfort of pardon, have seen visions of Divine holiness; who have beheld the outskirts of the measureless love of Christ; who have found new joy in prayer, and new light in praise, and new strength in Holy Communion; who are travelling on, not without their troubles, but peaceful, hopeful, joyful through all, and who have said to their pastor in hours of quiet and blessed intercourse, and do say in their own hearts again and again: 'Thank God for the mission!'"

CHAPTER XLIV.

THE RALLYING POWER OF REVIVAL HYMNS.*

How the Early Methodists Learned Theology—The "Marseillaise"—"Rule Britannia"—"The Star-Spangled Banner"—"Hold the Fort"—Hymn by the Rev. C. A. Coxe, 1840—*Final Victory Assured.*

THE wonderful revival in the time of Wesley and Whitefield aroused slumbering poets to write Gospel hymns, and composers to set the words to tunes that did not prove an anodyne. The uneducated converts among the Methodists learned theology through the hymns that some of them could not read, but, without a hymnal, could fervently sing them. The revival at the present time has been accompanied by much singing. Through the reiterated use of hymns and tunes that kept the singers awake, and those who heard them, many have learned "how to come to Christ," and how to answer the question, "What must I do to be saved?" And through the great popularity of revival hymns, thousands who possess musical voices, instead of singing polluting songs now sing the hymns which have become familiar at home and abroad.

THE BUGLE CALL TO RALLY.

The "Marseillaise" stirs the patriotism of Frenchmen; "Rule Britannia" awakens the dormant loyalty of English-

* The neutralizing power of inappropriate hymns is described in "The Church Revived," Part II., Chapter III., p. 98.

men ; the "Star-Spangled Banner" excites the courage of the American. The chorus :

"Hold the fort, for I am coming,
Jesus signals still ;
Wave the answer back to heaven :
By Thy grace we will !"

has moved multitudes of Christians to watch and pray, and fight the battle of Immanuel. So the hymn composed by the Rev. A. Cleveland Coxe, in A.D. 1840, has been sung with great fervor, and aroused and rallied slumberers in Zion. Over a quarter of a century ago the author memorized the hymn, and as it is not in our hymnal, it is here reproduced. Discerning the signs of the times, and hearing the prelude of the final conflict, the fervent Bishop resounds the mandate : "Blow ye the trumpet in Zion ! Sound an alarm in my holy mountain ! Let all the inhabitants of the land tremble, for the day of the Lord cometh, it is nigh at hand!"

"We are living, we are dwelling,
In a grand and awful time ;
In an age on ages telling,
To be living is sublime.

"Hark ! the waking up of nations,
Gog and Magog to the fray.
Hark ! What soundeth ? 'Tis creation's
Groaning for the latter day.

"Will ye play, then, will ye dally
With your music and your wine ?
Up ! it is Jehovah's rally :
God's own arm hath need of thine.

"Hark ! the onset. Will ye fold your
Faith-clad arms in lazy lock ?
Up ! oh, up, thou drowsy soldier !
Worlds are charging for the shock.

" Worlds are charging, heaven beholding ;
Thou hast but an hour to fight.
Now, the blazoned cross unfolding,
On, right onward for the right.

" Up ! let all the soul within you
For the truth's sake go abroad ;
Strike ! let every nerve and sinew
Tell on ages, tell for God.

" Sworn to fight, to falter never ;
Sealed, baptized, and born again ;
Sworn to be Christ's soldier ever,
Oh, for Christ at least be men !"

Calmly surveying the battle-field, buckling on the Gospel armor, courageously facing the adversary, quitting ourselves like men, and, in the name of the Lord God of the celestial hosts, fighting the good fight of faith, final victory is assured, and the victor's crown is visible.

Some time ago an evangelist said : " Never did a besieging army bombard a city with greater confidence of beholding a surrender than we felt when beleaguering these sinners. Speculation was never more rife outside the walls of a besieged city as to what part of the walls would be likely to give way and to cause a breach than were the speculations among transgressors as to what class of sinners the truth would first break down, and cause a gap in the ranks of sinners. . . . Pompey boasted that with one stamp of his foot he could raise all Italy in arms ; but God with one word of His mouth can raise, not all Italy only, but all heaven !"

What are the combined powers of all the hosts of darkness and the concentrated forces of all the hostile powers of earth in comparison with the moral power of Christ's Church when she arises and puts forth her strength ? What are worldly conquests compared with the victories of

Christ's Church militant? What are the glories of earthly kingdoms when placed in contrast with the Church militant emerging into the Church triumphant, and shining in the glory of the King of kings and the Lord of lords? And what are the martial eulogies uttered to earthly conquerors in comparison with the doxologies celebrating the victories of Immanuel? Through Jesus Christ our Lord, may the author and reader unite in singing: "Blessing and honor, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever!"

CHAPTER XLV.

EXTRACTS FROM LETTERS WHOSE WRITERS ARE CHEERED THROUGH THE NEW YORK ADVENT MISSION.

Letter from Yeovil, England—From the Rev. Dr. Pliny B. Morgan—From the Rev. Robert Paul—From the Rev. Dr. Townsend—From Bishop Littlejohn—From Bishop Huntington.

MANY years ago the author and the Rev. Dr. F. Gunner, when very young men, held Evangelistic services on Ham Hill, Stoke, Somersetshire, England; at Martock, where repose the remains of the author's paternal grandmother and "Little Georgie," her great-great-grandson; at South Petherton; Taunton; Weston Supermare; Burnham; Yeovil, and at other places. At Yeovil they hired the public hall, and among those present were S. Aplin, Esq. After a service a workingman invited the young lay Evangelists to take tea with him, and they accompanied him to his residence. His hospitality and candor were highly appreciated; for, after a pleasant conversation, he said: "My young brothers, I believe the passage, 'given to hospitality;' but—but I am a poor man, and have to offer you for tea burnt toast-water, which I use as coffee." By this poor but good man's candor we were much pleased and edified. After the evening service we accepted an invitation from S. Aplin, Esq., then a wholesale and retail grocer, but not the person referred to by Missioner Aitken in a sermon in Trinity Church, New

York, and described in "The Church Revived," Part V., Chapter XXVIII.

Mr. Aplin, to whom the author is indebted for many kindnesses to himself and to beloved aunts departed, duly received the glad tidings concerning the New York Advent Mission, published in the *Independent*, and the following is a brief extract from his letter:

"YEOVIL, January 4, 1886.

"MY DEAR BROTHER BONHAM: I thank you very much for your kind remembrance of me after so many years' absence. It may be we shall never meet again in this life. I am seventy-five years of age in March, and am getting to be an old man. . . . I am pleased to learn that you have had that good man, Brother Aitken, at the New York Advent Mission. I heard him at Weymouth some years ago, and with great pleasure. . . . Now, dear brother, I must wish you farewell. If we never meet again here, we shall met where there is no parting, and that will be joyful indeed.

"Yours in Christ, our Life,

"I. S. APLIN."

Inclosed in the letter was the whole of the hymn commencing:

"Shall we meet beyond the river,
Where the surges cease to roll?
Where in all the bright forever,
Sorrow ne'er shall press the soul?
Shall we meet with those departed,
Who have bowed beneath death's wave?
Shall we meet the holy myriads
Who are ransomed from the grave?"

EXTRACT FROM A LETTER FROM PULASKI, N. Y.

When the writer and the receiver of this letter were young men they both did Evangelistic work in Trinity Church, near Finsbury Square, London, England; also in Trinity Chapel, Westminster, not far from the Abbey.

"PULASKI, N. Y., December 14, 1885.

"DEAR BROTHER BONHAM: . . . Recently I had the pleasure of seeing your name in connection with the Advent Mission. We cannot but con-

gratulate each other on such an auspicious event, and I had a strong desire to visit New York to be present at some of the services. . . . I once heard Missioner Aitken's father in London, and it is delightful to know that the same missionary zeal which glowed in the father's breast glows in the son's. What joy that father must feel in heaven (for I cannot doubt but he knows) to see his son walking in his steps!

"Very often I feel that I would like to go out myself, more faithfully than ever, into the highways of this world, and cry: 'Behold, the Lamb!' 'Jesus Christ, whom the heavens must retain until the times of restitution,' has been your theme and mine from our early days; and as we feel more and more that 'time is short,' may we be more and more grateful for that grace that gave us such a theme, and makes it grander and brighter and more and more joy-inspiring as the years roll on.

"I have been here between seven and eight years, and have songs to sing both of 'mercy and of judgment.'

"Of His deliverance I will boast,
Till all who are distrest,
By my example courage take,
And calm their griefs to rest."

. . . Very often my faith is severely tried. Pray for me. And may we realize more and more that our 'Anchor is within the veil;' 'though the vision tarry, wait for it; for it will surely come.'

"Fraternally yours,

"ROBERT PAUL."

LETTER FROM THE REV. P. B. MORGAN, M.D.

Evangelist Morgan, who "did a good work in Central New York," expresses joy that his long-cherished desire that God would greatly bless our Church is being realized.

"CONNERSVILLE, IND., December 10, 1885.

"MY DEAR BROTHER BONHAM: I want to thank you very sincerely for your kind remembrance in sending to me the notices of the services of the Advent Mission, and also for the good articles which I saw from your pen in the *Independent*, and again in the *Living Church*. The work is wonderful. Can it be that, after all, God in His infinite mercy is going to permit this branch of His Church to be used to realize the power and preciousness and value of a preached Gospel, which is 'the power of God unto salvation?' . . . His name be praised! I would like to be on the

ground ; but I am just as glad and as much rejoiced as I would be were I in New York to see with my own eyes the great and glorious work.

"I remain, faithfully and affectionately, yours,

"P. B. MORGAN."

The Rev. Dr. Morgan is doing a good work in Connersville, Ind. The author hopes that he may again go forth as an Evangelist. The report of his mission in Indianapolis in "The Church Revived," Part III., Chapter VI., p. 250, should move him to do so.

JUDGE NOT.

"Judge not ; the workings of his brain
And of his heart thou canst not see ;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield.

"The look, the air, that frets thy sight,
May be a token that below
The soul has closed in deadly fight
With some internal fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face.

"The fall thou darest to despise—
May be the slackened angel's hand
Has suffered it, that he may rise
And take a firmer, surer stand ;
Or trusting less to earthly things,
May henceforth learn to use his wings.

"And judge none lost ; but wait and see,
With hopeful pity, not disdain ;
The depth of the abyss may be
The measure of the height of pain,
And love and glory, that may raise
This soul to God in after days."

FROM THE REV. I. L. TOWNSEND, S.T.D.

"WASHINGTON, D. C., January 13, 1886.

"MY DEAR BROTHER: Some lady sent me an *Independent*, and I read the account of the mission with interest. Had your name not been prefixed, I could not have failed to recognize your style. . . . I have been confined to my room; . . . but if ever so well, I could not write you anything your own good memory cannot supply. I have only the naked record of the twelve days' mission in the Church of the Incarnation; the days and hours when the services were held; what they were, and the parts taken by the clergy present. That would not help you much, would it?

"If I had time to tell you the sequel to the mission, I am sure it would interest you. Good came out of it, certainly; but, as often happens in God's all-wise Providence, not in the way we looked for.

"Truly yours,

"I. L. TOWNSEND."

LETTER FROM THE REV. SPURILLE BURFORD.

"ST. TIMOTHY'S CHURCH, 371 WEST FIFTY-SIXTH ST.,
NEW YORK, February 9, 1886.

"REVEREND AND DEAR BROTHER: Hearing that you are preparing a volume to tell the story of God's work in reviving the dear old Church, through the channel of missions, I beg to add my testimonial in their behalf. At my earnest entreaty you came to my parish, Calvary Church, New Orleans, La., in the winter of 1876, and began a mission of eight days. It had the warm sanction of that sainted and beloved Bishop, J. P. B. Wilmer, D.D., who attended the services frequently, and delivered impressive addresses. The clergy then residing in New Orleans took an interest in the work. The Church was filled with people from all the parishes in the city, and the mission made a deep impression on all who came, and sent forth, I well recollect, a hallowed influence upon not only my own parish, but caused, under God, a fresh glow to be seen in all the parishes in New Orleans. The faithful and pointed presentation of the Gospel which the Holy Spirit enabled you to make during that mission aroused many dormant and moribund Christians to a new and a better appreciation of the religious life, starting them out into the highway of self-consecration in heart and life. The careless and the

ungodly were awakened to the need of everlasting life through the crucified and risen Lord, and came to Him in His Church, to receive spiritual regeneration and the bread of life in their Father's house. It was truly a 'time of refreshing from the presence of the Lord.' I can never cease to thank God for your kindness in holding the mission in my parish. You had recently returned from the great London mission, and brought home with you much of the light and fire which God the Holy Ghost had poured out upon the Church of England at that time.

"I feel quite sure that no one in the American Church is so well prepared to give an accurate, faithful, and instructive history of the work of missions as yourself. I want several copies of the book, to help me in my new field in the metropolis, and to give my soul a fresh impetus in the glorious work of proclaiming the pure Gospel of Jesus Christ, who 'came to seek and save that which was lost.'

"I know of no way so effectual in making this Church in America a power for evangelizing the masses as well-conducted parochial missions. Your book ought to be read by the thousands, in all parts of North America and the Anglican communion, and bring great glory to God and His Holy Church.

"Wishing you good luck in the name of the Lord,

"I am, my very dear brother,

"Yours faithfully and truly, in Christ Jesus,

"SPURILLE BURFORD.

"The Rev. J. W. BONHAM,

"Church Evangelist,

"New York City."

LETTER FROM THE BISHOP OF LONG ISLAND, N. Y.

"GARDEN CITY, January 12, 1886.

"REVEREND AND DEAR MR. BONHAM: I am glad to hear that you are engaged in writing a book concerning church missions. I know of no one so competent to do such a work. You are quite right in saying that my interest in parochial missions is not of recent origin, as it is about as old as my ministry. . . . Eleven years ago, as the Bishop of Long Island, I wrote and published as emphatic an appeal as I knew how to prepare in support of the mission in the Church of the Ascension, Brooklyn, E. D.,* Rev. T. W. Haskins, Rector. In the year following I gave to the Rev. B. F. Huntington a formal commission as an Evan-

* See account of mission at Greenport, Part III., Chapter X.

gelist in the Diocese of Long Island, and with it a letter to the clergy of the Diocese strongly commendatory of his plan for parochial missions. He held two—one in St. Paul's, Glen Cove, and one in Grace Church, Riverhead—when his health gave way, and he was obliged to discontinue his labors.

"Thanking you for writing me on the subject,

"I am, most faithfully, yours,

"A. N. LITTLEJOHN.

MISSIONER HUNTINGTON IN ST. ANN'S CHAPEL.

The Rev. B. F. Huntington also held a mission in St. Ann's Chapel, Brooklyn; but as he had taken a severe cold, and the Rev. Dr. Schenk had an attack of bronchitis, the Rector wrote to the author to come to their assistance. He gladly did so, but as the doctor had advertised "four comings of Christ," and the author believes in only two of them, he was much embarrassed. But as death is not the coming of Christ, but of the enemy, who entered the world through sin, whom Christ at His coming will destroy; and the descent of the Holy Ghost was not the coming of Christ, for Christ said: "If I go away I will send you another comforter;" on the second evening the author preached to the sinners present to come to the Saviour, who came once to bear their sins away, and exhorted all to be ready to welcome His advent when He shall come the second time, without a sin-offering unto salvation. For years the earnest Rector of St. Ann's Church, Brooklyn, was on the committee who labored to induce the General Convention to recognize an order of Evangelists and mission services as canonical. Though he died without seeing what our eyes behold, his efforts were not wholly in vain, for he encouraged the pioneers of missions. The Rev. B. H. Huntington has also departed to Paradise; and both rest from their labors, and their good works do follow them.

LETTER FROM THE BISHOP OF CENTRAL NEW YORK.

"SYRACUSE, N. Y., December 14, 1885.

"*To the Independent:*

"I have seen a published statement by the Rev. J. W. Bonham of the early history of Evangelistic work in the form of the parochial mission in our Church in this country. So far as the Diocese of Central New York is concerned, and otherwise so far as my knowledge extends, the statements are correct in all particulars.

"It is manifest that quite recently some variations and additions in respect to the manner of conducting these missions have appeared—as, for instance, the use of extemporaneous or committed addresses, and perhaps the after-meetings.

"The question of priority does not strike me as one of much importance in its personal bearings; but, at the same time, accuracy is always to be desired, and it certainly is in matters of history.

"F. D. HUNTINGTON."

The author was Bishop Huntington's Evangelist for one year, and a sketch of the missions held in Central New York may be found in "The Church Revived," Part. II., Chapters I. to V., pp. 90–113.

CHAPTER XLVI.

THE AUTHOR'S FAREWELL.

The Symbolic Angel—Spiritual Sunshine—A Comprehensive Prayer—Prophetic Critics—The Dead March—Missioners Departing—Prelude of the Midnight Cry—The Gloria Patri.

"AND I saw another angel fly in the midst of heaven, having the everlasting Gospel to proclaim unto them that dwell on the earth, and to every nation and kindred and tongue and people; saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, the sea, and the fountains of waters" (Rev. 14 : 6, 7).

Through God's blessing on His messengers, symbolized by the apocalyptic mission angel, the Church of Christ in England and in America is now in a state resembling the exceeding great army whom Ezekiel saw suddenly quickened into life. The command, "Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee," has been obeyed; and the prayer answered, "O Lord, save Thy people, and bless Thine inheritance."

For the benefit of the Church in America, and whoever desired more light respecting parochial missions in the Anglican Church, the author again and again crossed and recrossed the ocean. To combine a few rays of the glorious spiritual sunshine beaming from the Church of England, for diffusion in America, he has taken great pains and taxed to the utmost his strength of body and mind;

but by obeying the command, "Take hold of my strength, saith Jehovah," he learned that "a burden carried on the back of love loses more than half its weight." When his spirit seemed ruffled his heart was peaceful; for the comprehensive prayer attributed to St. Patrick, who, in the fifth century, zealously labored for the conversion of Ireland, God still hears and answers:

"May the strength of God pilot me;
May the power of God preserve me;
May the wisdom of God instruct me;
May the eye of God view me;
May the ear of God hear me;
May the word of God make me eloquent;
May the hand of God protect me;
May the way of God direct me;
May the shield of God defend me;
Christ be with me;
Christ on my right hand;
Christ on my left hand;
Christ in the heart of all to whom I speak;
Christ in the mouth of all who speak to me;
Christ in the eye of all who see me;
Christ in the ear of all who hear me."

The author could not present his collected rays of mission light in a talent-candlestick, which the Master has not given to him, or in a rhetorical basket that he does not possess. But in the one he has he offers to the Church specimens of the numerous "fragments that remain" ungathered; and, "with enmity toward none, and good-will toward all," he is grateful to whoever encouraged him to "go forward trusting in Jehovah."

The comprehensive sketch of "the New York Advent Mission," embodied in Part V. of "The Church Revived," is the result of the author's personal observations, com-

bined with outlines of the services, furnished by Rectors and Missioners. He could not visit every church in which a mission was in progress, but was present at as many of the services as his strength permitted. Though the mission was a plowing and planting season, the premature question is reiterated, "What good has resulted?" To answer this question the author wrote to several Rectors to send him "a condensed sketch of the mission's manifest results;" but the concentrated and continuous services had made so much additional but pleasant work for the Rectors, that some could not spare the time to comply with his request. During a mission Rectors and Missioners anxiously but hopefully sung:

> "Sowing the seed with an aching heart,
> Sowing the seed while the tear-drops start,
> Sowing the seed till the reapers come
> Gladly to gather the harvest home;
> Oh, what shall the harvest be?
> Oh, what shall the harvest be?"

The author has labored to make his sketch of each mission as complete as practicable; he has his own decided preferences for particular mission modes, but has not allowed them to guide his hand in poising any Missioner. The lenses of his portrait camera are catholic, and arranged to take the picture of each Missioner before it, in the "high," "low," or "broad church" chair of his own selection, and poised therein to suit himself. No defect has been magnified nor any excellence diminished. Polybius affirms that "Truth is to history what eyes are to men; if these be torn out they become useless." Just so, deprive history of truth, and it is no longer of any value or utility; and therefore to accurately describe Missioners and missions is the author's supreme desire.

Aged Bishops, Rectors, and Missioners, to the music of the "Dead March," are in the long procession marching to the tomb; but the Lord of the harvest is raising up laborers to take the places of those who are departing. They are not tired of parochial mission work, but have grown weary while doing their allotted parts, during the heat and burden of the day. But each will be rewarded according to his work. That others obey the command, "Go ye also into the vineyard, and whatsoever is right that shall ye receive," the laborers who are departing to Paradise pray:

> "Send forth Evangelists in spirit strong,
> Armed with Thy Word, a dauntless host,
> Bold to attack the rule of ancient wrong."

With different degrees of emphasis different laborers say: "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." "For me to live is Christ, but to die is gain." "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give unto me at that day, and not to me only, but unto all who love His appearing."

The departing Bishops, Rectors, and Missioners desire soon to see the King in His beauty, and forever be

> "Where angel voices mingle and the angel harpers ring;
> To be free from pain and sorrow, and the anxious dread 'to-morrow;'
> To rest in light and sunshine in the presence of the King."

Through the love of God the Father, the grace of God the Son, and the fellowship of God the Holy Ghost, some of them are willing to depart to Paradise, chanting, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation."

"Christ, let me come to Thee!
I watch my toiling breath grow faint and slow;
I note the hectic deepening day by day,
And feel my life is like a wreath of snow,
Which one kind breath of heaven would melt away.
A little longer in this world of vice—
The wished-for boundary is almost passed;
I see the shining shore of Paradise,
I know my pain is almost o'er at last.
Sweet Christ, oh, let me come!

"Christ, let me come to Thee!
I've seen the gates that guard Thy holy clime,
And often caught a hopeful gleam within;
I know they'll open in Thine own good time,
And let Thy weary, wandering child come in.
I've had, all through this weary care and pain,
One blessed hope, that ne'er has known despair,
It cheers me like the sunshine after rain!
I know Thou'lt hear my deep and heart-felt prayer,
And let me come to Thee!"

For God's blessing on parochial missions in England, Canada, and the United States, "Glory be to the Father, and to the Son, and to the Holy Ghost. As the glory was in the beginning, is now, and ever shall be, world without end. Amen."

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